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ABSTRACT

The Plains Indians are studied in unit seven, the last resource unit in the sixth grade social studies course which focuses on culture. This unit provides two case studies of the Cheyenne and the Mandan for students to examine similarities and differences between the two cultures. The lives of the Indians are analyzed through the white man's perspective. The last part of the unit deals with the conflict and effects of white-Indian contact in the Plains area. A bibliography is included. The format of the unit is described in Unit I SO 003 147, and detailed information on course objectives, teaching strategies, and program descriptions are provided in the teacher's guide SO 003 146. Other related documents are SO 003 148 through SO 003 153. (Author/SJM)

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Grade Six
UNIT VII: THE COMPLETION OF NATIONAL EXPANSION

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SP 003 153

RESOURCE UNIT

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OBJECTIVES

This unit should make progress toward helping pupils develop the following:

GENERALIZATIONS

1. Ways of living differ from one society to another.

   a. Social organization differs from one society to another.

      1) Families differ widely from society to society as to how they are organized (in their structure).

   b. People in different societies differ as to how they expect people to act and as to what they think good and bad.

   c. Although all societies have some kind of religion (s), religious beliefs differ from society to society.

   d. Political organization differs from one society to another.

2. All people, regardless of where or when they lived or to what race, nationality, or religion they belonged, have had many things in common.

   a. In all societies people are expected to behave in certain ways and are taught that certain things are good and certain things are bad.

   b. Every society provides for the differentiation of status among its members.

   c. All societies have some type of religion(s).

   d. Any organized group delegates responsibilities and rights; they assign certain role behaviors. This division of labor creates hierarchial authority relationships.

3. A given culture is an integrated whole, based on fundamental postulates or values.

4. People everywhere must learn to behave the way they do, just as we learn to behave in the ways we do. (Culture is learned, not inborn.)

   a. Through the process of socialization, individuals become members of a group by learning role expectations and to perform a wide variety of tasks.

      1) People direct expectations (organized into roles) toward both children and other adults. They reinforce these expectations with positive and negative sanctions.

   b. A person's frame of reference is affected

by his total life experiences and affects his perceptions and interpretations.

5. Social control is enforced by social sanctions, formal and informal.

6. Communication may be hampered by language and culture barriers as well as by physical barriers.

7. Groups may engage in power conflict; one group tries to dominate another in order to take something from it, such as labor or wealth.

8. People may increase their power by working together. (Countries or societies seek to increase their power by gaining alliances with other countries or societies).

9. People frequently base their actions upon a stereotype or a generalized picture which assigns to all members of a group a set of characteristics which are true for only some of them.

10. People try to work out rationalizations for beliefs which are inconsistent with their basic values.

11. Discrimination against minority group members tends to isolate members of the group and promotes retention of their cultural values and norms.

12. An individual brought up in one culture and then thrust into another faces serious problems of adjustment to the new culture; the resulting culture conflict involves mental conflict and tension.

13. Although culture is always changing, certain parts or elements may persist over long periods of time.

    a. Persistence of cultural traits may be a result of the lack of exposure to conditions which further change.

        1) Change in society is likely to occur more frequently or more rapidly in the less basic, less emotionally charged, more technical aspects than in such things as basic values, primary group relations, religious beliefs, and prestige systems.

        2) People usually do not discard a trait completely; they are more likely to modify it to fit into new situations.

    b. Some values are conducive to change, some make change difficult.

    c. Culture traits may change through a process of diffusion.

        1) Migration of people from one part of the world to another involves the movement of culture and material

objects, thus resulting in changes in the area to which people migrate.

d. Changes in one aspect of a culture will have effects on other aspects; changes will ramify, whether they are technological, in social organization, in ideology, or whatever else is a part of the cultural system.

e. To be successful, a person who tries to introduce change into a society must analyze many factors before selecting techniques to be used.

14. Temperature is affected by the distance from the equator, elevation, distance from warm water bodies, wind patterns, including prevailing winds, and physical features which block winds from certain directions.

    a. Places in the interior of continents tend to have greater extremes of temperature than places along the coast.

15. Rainfall is affected by distance from bodies of warm water, wind direction, temperature, and physical features which block winds carrying moisture.

16. Vegetation is affected by temperature, rainfall, and soil.

17. Man uses his physical environment in terms of his cultural values, perceptions, and level of technology.

    a. The significance of location depends upon cultural developments both within and outside a country.

        1) Change in situation brings about a corresponding change in the use of a site.

        2) Improved transportation facilities make possible wider and bigger markets for goods as well as greater and less costly access to resources.

18. People in most societies of the world depend on people who live in other communities for goods and services and for markets for their goods.

19. Some societies use barter rather than money in the exchange of goods and services. Barter consists of the exchange of goods and services without the use of money.

SKILLS

1. Attacks problems in a rational manner.

    a. Sets up hypotheses.

2. Gathers information effectively.

a. Takes effective notes on oral activities including discussions, pupil reports, and informal talks or lectures.

b. Gains information by studying pictures.

1) Draws inferences from pictures.

c. Interprets graphs.

3. Uses effective geographic skills.

a. Draws inferences from maps.

C7 b. Uses maps to depict information in order to identify patterns in data.

4. Has a well-developed time sense.

a. Looks for relationships among events within one country.

5. Evaluates information and sources of information.

a. Distinguishes between relevant and irrelevant information.

b. Checks on the accuracy of information.

1) Checks on the bias and competency of witnesses and other sources of information.

a) Notes whether an author would be hurt by an opposite report, what his purpose was in preparing his account, what attitudes he expresses, what connections he may have which affect his attitudes.

2) Differentiates between statements of fact and statements of opinion.

3) Looks for points of agreement and disagreement among witnesses and other sources.

4) Differentiates between primary sources and secondary accounts.

c. Identifies cultural assumptions.

6. Organizes and analyzes data and draws conclusions.

a. Applies previously-learned concepts and generalizations.

b. Identifies differences in data.

c. Tests hypotheses against data and revises them when necessary.

d. Makes participant-observer distinctions.

e. Generalizes from data.

7. Works well with others.

a. Is able to empathize with others.

ATTITUDES

1. Is curious about social data and human behavior and wishes to read and study further in the social sciences.

2. Is sceptical of conventional truths and demands that widely-held and popular notions be judged in accordance with standards of empirical validation.

3. Is committed to the free examination of social attitudes and data.

4. Evaluates information and sources of information before accepting evidence and generalizations.

5. Is sceptical of panaceas or easy solutions to social problems.

6. Is sceptical of simplistic moral judgements.

7. Values human dignity.

8. Evaluates proposals and events on the basis of their effects upon individuals as human beings.

9. Appreciates and respects the cultural contributions of other races.

OBJECTIVES

A. EVALUATES INFORMATION AND SOURCES OF INFORMATION BEFORE ACCEPTING EVIDENCE AND GENERALIZATIONS.

A. IS CURIOUS ABOUT SOCIAL DATA AND HUMAN BEHAVIOR AND WISHES TO READ AND STUDY FURTHER IN THE SOCIAL SCIENCES.

S. Checks on the accuracy of information.

S. Checks on the bias and competency of witnesses and other sources of information.

S. Differentiates between statements of fact and statements of opinion.

S. Distinguishes between relevant and irrelevant information.

S. Identifies differences in data.

A. IS CURIOUS ABOUT SOCIAL DATA AND HUMAN BEHAVIOR AND WISHES TO READ AND STUDY FURTHER IN THE SOCIAL SCIENCES.

A. IS SCEPTICAL OF CONVENTIONAL TRUTHS AND DEMANDS THAT WIDELY HELD AND POPULAR NOTIONS BE JUDGED IN AC-

OUTLINE OF CONTENT

I. There were a number of Indian tribes on the plains, each with a different culture; this unit will focus upon two of them: the Cheyenne and the Mandan.

TEACHING PROCEDURES

MATERIALS

Initiatory Activities

1. Give a pre-test consisting of: (a) two paragraphs reflecting different attitudes toward the Indian by white men; and (b) two paragraphs prepared to show the different opinions of white farming held by a white farmer and an Indian. Discuss the questions afterwards, asking pupils to note where the observers differ, to suggest why they differ, and to choose the more accurate account in each set and defend that choice.

   See Appendix

   Discuss and list pupil explanations of differences between the paragraphs in the first pre-test. The class can develop questions about Indian-white contact based on points of disagreement raised in this discussion. Use the pre-test to review skills of differentiating between statements of fact and statements of opinion, identifying bias, and distinguishing between relevant and irrelevant information.

2. Have a class discussion to consider what the terms "Great Plains" and "Plains Indians" mean to the class. Tape record this discussion for revision later.

3. Use an opaque projector to present pictures of Mandan and Cheyenne Indian life, particularly focusing on aspects not brought out in the previous discussion and

   See bibliography for books of illustrations.

CORDANCE WITH STANDARDS OF EMPIR-
ICAL VALIDATION.

A. IS CURIOUS ABOUT SOCIAL DATA AND HUMAN BEHAVIOR AND DESIRES TO READ AND STUDY FURTHER IN THE SOCIAL SCIENCES.

S. Takes effective notes on oral activities.

G. Man uses his physical environment in terms of his cultural values,

A. The culture of the Cheyenne Indians can be understood in terms of their emphasis on the

on facets not in keeping with the traditional stereotype. Also, note natural settings not covered in the discussion of the Great Plains in the above activity.

4. Have buzz groups develop questions for studying the areas of interest and confusion aroused by activities above. Class discussion can be used to clarify and group these questions.

5. Prepare and distribute a unit guide based on the questions developed in activity 8. List individual and group oral, written, and drawing activities. These activities may be voluntary or required. Pupils should be encouraged to add their own ideas to the list. These activities appear below in the context of unit activities.

6. Have a pupil construct a timeline to relate this new unit to events studied in previous units. The student will be responsible for adding events as the unit progresses.

7. Have a class discussion on the importance of note-taking while listening to oral presentations. Pupils can develop a list of guide-lines for note-taking. Require each pupil to keep a folder of his notes on all oral activities and duplicated materials used in this unit.

Developmental Activities

8. Show the film Indian Family of Long Ago (Buffalo Hunters of the Plains). Have pupils look for the relation-

Film: Indian Family of Long Ago (Buffalo Hunters of the

perceptions, and level of technology.

G. A given culture is an integrated whole, based on fundamental postulates or values.

S. Checks on the bias and competency of witnesses and other sources of information.

S. Differentiates between primary sources and secondary accounts.

A. EVALUATES INFORMATION AND SOURCES OF INFORMATION BEFORE ACCEPTING EVIDENCE AND GENERALIZATIONS.

S. Takes effective notes on oral activities, including discussions, pupil reports, and informal talks or lectures.

adaptation of the individual to a basically benevolent universe.

1. Nature was to be adapted to--not changed, controlled, or appeased.

   a. The universe was seen as a benevolent system of interrelated parts.

   b. Each part of the system had its "spirit being."

      1) These spirits were important because they had the knowledge about how the system worked.

      2) These spirits were willing to impart this valuable knowledge to man if he sought it in proper ways.

      3) Only through the acquisition and application of this knowledge could man live in harmony with the system.

   c. The preservation of this knowledge became an important part of the religious training of the young.

   d. The spirits were seen as allies to be sought actively.

      1) Individual solitude and fasting would bring them forth.

      2) Self-mutilation and self-deprecation frequently were used to arouse the

ships between natural environment and human activity emphasized directly and indirectly in the film. Ask pupils to identify aspects of Indian life not included in the film.

Plains), 1½ reels, E.B.F.

After the film has been discussed, introduce the Cheyenne as a specific tribe, providing information about the Indians that was not shown in the film. This informal talk should be brief and designed to stimulate interest in seeking answers to the questions on the study guide. The teacher can read brief excerpts from Grinnell's By Cheyenne Campfires, a collection of Cheyenne legends and myths, asking pupils to identify key beliefs emphasized in the legends.

Grinnell, By Cheyenne Campfires.

For a more systematic use of these legends as sources of information, have pupils read the legends "Wolf Road, the Runner," and "The Race," from Grinnell. Part of Grinnell's introduction should be read to the class to help explain the functions of the legends in Cheyenne life. Use an accompanying worksheet to focus attention on whether or not these are primary or secondary accounts and to raise questions about the competency of the informants and the author.

Grinnell, By Cheyenne Campfires.

See Appendix for worksheet.

Discuss the selections in terms of Cheyenne values as reflected in warfare, trade, horses, and bravery. Proceed discussion with a review of note-taking and additional guide-lines for taking notes on discussion. Collect notes, comment individually, and project superior examples for the whole class to consider.

pity of the basically sympathetic spirits.

3) These visions were sought in response to individual needs and problems and as part of tribal ceremonials.

e. Kinds of knowledge sought from the spiri were:

1) Special aid in the form of a magic song or insignia to insure success in battle.

2) Advice for the treatment of the ill.

3) Instructions for decorating one's shield and the sacred contents of one' medicine bundle, along with the private ritual to be observed in handlinc the bundle.

G. A given culture is an integrated whole, based on fundamental postulates or values.

f. The ceremonies and rituals observed on al levels from the individual to the tribal reflected an overwhelming concern with ar harmonious adaptation to the environment.

S. Takes effective notes on oral activities, including discussions, pupil reports, and informal talks or lectures.

1) Because the application of knowledge, specific actions learned from the spir was essential to continued prosperity, these observances were taken seriously by all members of the tribe.

2) The individual never failed to follow the set ritual behavior when handling

9. Tell the class about key Cheyenne ceremonials. (Use illustrations in your talk.) Discuss ways in which key values are reflected in these ceremonies. Check notes of students having difficulty with lecture and discussion notes when last checked.

medicine bundle.

3) Sacred Arrow Renewal ceremonies reflected the Cheyenne concern with applying the right knowledge to ensure tribal well-being.

a) The whole tribe was responsible for this ceremony in its entirety set out according to ritual.

b) The individual pledging to give this ceremony did so because of a great stress situation in which he was seeking divine assistance or because the tribe had been polluted by a murder of a tribesman by another Cheyenne.

c) The four sacred arrows had supernatural powers and symbolized the well-being of the tribe because the arrows controlled buffalo and enemy.

G. In all societies people are expected to behave in certain ways and are taught that certain things are good and certain things are bad.

G. People everywhere must learn to behave the way they do, just as we learn to behave in the ways we do. (Culture is learned, not inborn.)

10. Present a selection from Grinnell's When Buffalo Ran which emphasizes a young brave's vision quest and the role of family in his education. Have students raise additional questions for evaluating the competence of Grinnell for writing this kind of a story. Discuss this individual's experience in terms of overall Cheyenne values. Collect and comment on discussion notes.

Grinnell, When Buffalo Ran.

G. Through the process of socialization, individuals become members of a group by learning role expectations and to perform a wide variety of tasks.

G. A given culture is an integrated whole, based on fundamental postulates or values.

S. Checks on the bias and competency of witnesses and other sources of information.

S. Takes effective notes on oral activities, including discussions, pupil reports, and informal talks or lectures.

S. Checks on the bias and competency of witnesses and other sources of information.

S. Differentiates between primary sources and secondary accounts.

S. Checks on the bias and competency of witnesses and other sources of information.

A. EVALUATES INFORMATION AND SOURCES OF INFORMATION BEFORE ACCEPTING EVIDENCE AND GENERALIZATIONS.

11. Have a volunteer check on the points raised about Grinnell's competence and report back to the class.

12. Have students list all of the sources of information used up to this point and have them distinguish between primary and secondary accounts. Also, have them consider the relative merits of each source.

S. Identifies differences in data.

S. Generalizes from data.

G. Ways of living differ from one society to another.

S. Applies previously-learned concepts and generalizations.

G. Temperature is affected by the distance from the equator, elevation, distance from warm water bodies, wind patterns, including prevailing winds, and physical features which block winds from certain directions.

G. Places in the interior of continents tend to have greater extremes of temperature than places along the coast.

G. Rainfall is affected by distance from bodies of warm water, wind direction, temperature, and physical features which block winds carrying moisture.

G. Vegetation is affected by temperature, rainfall, and soil.

S. Takes effective notes on oral activities, including discussions, pupil reports, and informal talks or lectures.

2. The physical environment affected Cheyenne cultural development.

   a. The Cheyenne were located on the Great Plains from southern Montana, through Wyoming, and down into southern Colorado.

      1) This is an area of relatively flat lands.

      2) The average annual rainfall there is under 20 inches.

      3) The dominant vegetation consists of hardy grasses.

13. Now compare the Cheyenne legends, religious beliefs, and ceremonials with those of the Iroquois and Aztecs studied earlier in the year. Ask: How do they differ? In what ways are they similar, if at all?

14. Review what pupils learned in grade five about the Great Plains and factors affecting climate and vegetation. Then use overlay maps of climate, natural vegetation, and landforms with an overhead projector to define more precisely and clarify the Great Plains as a geographic area. Duplicate a form to guide each student in note-taking. Main headings will be given and spaces provided for filling in each topic. Collect notes to determine individual strengths and weaknesses. Notes should be commented on, handed back, and general weaknesses reviewed in class.

b. This physical environment provided a setting for the growth of large buffalo herds.

S. Draws inferences from pictures.

G. Culture traits may change through a process of diffusion.

G. Changes in one aspect of a culture will have effects on other aspects; changes will ramify, whether they are technological, in social organization, in ideology, or whatever else is a part of the cultural system.

G. People usually do not discard a trait completely; they are more likely to modify it to fit into new situations.

G. A given culture is an integrated whole, based on fundamental postulates or values.

G. Ways of living differ from one society to another.

3. The utilization of the buffalo meant that the Cheyenne had to evolve a nomadic material culture; this was possible because of the introduction of the horse and because of the qualities of the buffalo as a means of subsistence.

   a. The acquisition of the horse and its use in the exploitation of the herds became possible for the Cheyenne in the early nineteenth century.

      1) The horse provided greater safety during the hunt and made possible greater success in hunting.

      2) The horse also made possible the needed transportation facilities of a nomadic society.

   b. The buffalo provided the basic material needs of the Cheyenne.

      1) The meat [illegible] of fresh

15. Have a student prepare a large bulletin board map of the Great Plains and have him add significant general areas and specific places as they are studied.

16. Have a student present an illustrated report on the characteristics of the buffalo. The film The Buffalo--Majestic Symbol of the American Plain, a cut from a Walt Disney feature film, could be used as a starting point for this report.

Film: The Buffalo--Majestic Symbol of the American Plain, 1½ reels, Disney.

17. Bring to class ten to fifteen copies of the paperback edition of The American Heritage Junior Library Indians of the Plains. If this book is not available, bring in copies of the picture histories listed in the bibliography. Have pupils work in buzz groups of two or three to analyze specifically assigned illustrations in these books to answer the following questions:

American Heritage, Indians of the Plains.

1) How were horses used by these Indians?

2) How were the buffalo used by these Indians?

3) Review what you know about these Indians. Why do you think these Indians used horses and the buffalo in the ways you identified for questions 1 and 2?

Discussion of buzz group findings should focus on the illustrations. In discussing question three, pupils should be required to relate their knowledge of Cheyenne values to the evidence given in the illustrations. A useful question to summarize and review would be: How else might the Indians have used horses? How would their lives probably change if they used horses in ways

and preserved foods.

2) Clothing was almost exclusively made from buffalo hides; the variety of kinds of hide depended on the age, sex, and time of year that the buffalo was killed.

3) The tepee provided an excellent shelter that was wind and water proof and relatively light weight for handling and frequent transport.

4) Domestic tools and utensils were made from the bone, horn, and hide.

   a) Bones were used for digging up roots and in processing hides.

   b) Hide pouches and storage bags were more serviceable than pottery for nomads.

   c) Rawhide thongs served to tie the heads of hammers securely in place.

   d) Riding gear was made from hides, as was the sacred war shield capable of warding off arrows.

S. Identifies differences in data.

G. Ways of living differ from one society to another.

4. The Cheyennes emphasized the individual member of the tribe as important and powerful to their existence; this individualism was essential to their continued existence as nomads.

you have suggested? What key Cheyenne values and beliefs would have to change before they would want to use horses in the ways you have suggested?

Have pupils compare the way in which the Cheyenne made a living with that of the Iroquois and that of the Aztecs.

18. If ten or fifteen copies of the paperback Indians of the Plains are available, pupils can refer to specific pictures as the teacher presents an informal talk on the points in part 4 of the outline of content. The

American Heritage, Indians of the Plains.

G. Social organization differs from one society to another.

G. Man uses his physical environment in terms of his cultural values, perceptions, and level of technology.

a. Because they were dependent upon the buffalo, the Cheyenne way of life was greatly limited by the physical characteristics of the Great Plains.

1) The tribe split up into relatively small bands for most of the year because of the limited food and water resources.

2) As a result, a number of bands from various tribes met each other frequently in situations where they were in competition for food and water; as a consequence there was frequent warfare.

3) Because of the small size of each band, the nature of the buffalo herd, and the ever-present danger of warfare, each band had to be able to rely on the specific skills and capabilities of each man as a hunter and warrior.

b. The role of the individual in attaining the support of the spirits has already been noted.

c. The horse came to have special value in a variety of contexts because of its importance to the individual tribesman.

1) Skill in horsemanship was the goal of every male and brought with it prestige.

2) The horse became the ultimate standard

following question might be used to involve pupils in hypothesizing and relating previously-learned information: Why do you think the pictures of winter life show fewer Indians than those of summer encampments? The teacher may have to "needle" the class to get pupils to think beyond a mere geographic deterministic explanation.

Now have the class compare the size of Cheyenne bands with the size of the groups of Iroquois who lived together and with the size of the Aztec cities. Ask: What might account for the differences?

S. Gains information by studying pictures.

G. Every society provides for the differentiation of status among its members.

G. Ways of living differ from one society to another.

G. Social organization differs from one society to another.

S. Identifies differences in data.

G. People in different societies differ as to how they expect people to act and as to what they think good and bad.

of [illegible] as it was [illegible] for [illegible] privileges [illegible] purchase, was the highest symbol of generosity.

3) The theft of horses was central to much of the intertribal warfare.

d. The emphasis on individually initiated and executed acts of bravery and daring was essential to this way of life and reflected the place of the individual in the society.

1) Revenge, horse theft, and search for individual glory were primarily used for warfare and blended [illegible].

a) Lengthy wars, standing armies, and permanent military [illegible] were lacking.

b) Fighting was not concerned with the taking and holding of new lands.

2) The small size of bands helps explain an excessive stress on the importance of returning from a skirmish without losing any men.

3) Bravery was held up to the young as the only path to social distinction [illegible] death in battle was [illegible] [illegible] brought.

19. Have pupils examine pictures in the book Indians of the Plains. Ask the following questions to stimulate discussion of warfare among the Cheyenne. After pupils have suggested possible answers, add data which they can use to generalize about the role of warfare in the culture.

    1) Why do you think bands of Indians frequently fought one another?

    2) How many Indians are involved in the pictures of Indian warfare? Why do you suppose there were so few?

    3) Think about what we learned from the legends and from the story about the young man's sacrifice. Why do you think young men might be eager to fight other bands even when they had no need for a hunting ground or horses? (Have pupils analyze several pictures of individual vision quests, acts of bravery, and public recital following the battle to stimulate their ideas.)

    4) In a society in which war and the hunt were so important, would the people tend to emphasize the glories of old age or of youth? Why?

American Heritage, Indians of the Plains.

4) The individual brave would organize a raiding party which he would be responsible for and which would result in his heightened prestige if successful.

5) War deeds were carefully identified and classified as to their significance and value in terms of the individual's enhancement.

a) To "count coup" (touch an enemy's body with the hand or "coup stick") was the highest.

b) Coup outranked killing, which frequently counted nothing if "coup" had not been counted first.

c) Scalping did not rank high as a deed of merit.

6) Public recitals of deeds of bravery and the right to pictorial representations of deeds on various belongings were valued rewards.

e. The Cheyenne tendency to emphasize youth is related to the hunt and warfare.

1) The young were essential for the survival of the band and they were encouraged to put self-glorification above self-preservation when a choice had to be made.

Have pupils compare the attitude toward war and role of war among the Cheyenne as compared to the attitude toward war and role of war among the Aztecs and Iroquois.

2) The rewards of the society all emphasized these qualities of bravery.

S. Draws inferences from pictures.

S. Identifies differences in data.

G. Ways of living differ from one society to another.

S. Generalizes from data.

G. Any organized group delegates responsibilities and rights; they assign certain role behaviors. This division of labor creates hierarchial authority relationships.

f. Women were also affected by the emphasis on the individual as a vital member of the band.

1) While women had very little to say about their individual destinies, they were greatly honored as hard-working and skillful homemakers.

2) Their occupational roles reflected their position in a small band, as well as the role of the male as a hunter and fighter.

a) All food gathering was done by the women.

b) Women processed hides, made clothing, and made and maintained the tepee.

c) They were responsible for moving the village.

d) Thus, the men were free to join in the hunt or the defense of the band at a moment's notice.

G. In all societies people are expected to behave in certain ways and are taught that certain things are good and certain things are bad.

5. The adaptation to the physical environment and the emphasis on the individual affected the structure of tribal government.

20. Have pupils examine the pictures of women in Indians of the Plains. Discuss: Why do you think women were very important to this way of life? (The teacher can add data after pupils have discussed this question.)

    Have pupils compare the role of women in Cheyenne society with their role in Aztec society and among the Iroquois.

American Heritage, Indians of the Plains.

21. Have a review discussion to identify means of social control already covered in various contexts and relate these controls to key tribal values. Oral reports can deal specifically with the governmental functions of the chiefs, the role of education, and the warrior societies.

G. People everywhere must learn to behave the way they do, just as we learn to behave in the ways we do. (Culture is learned, not inborn.)

G. People direct expectations (organized into roles) toward both children and other adults. They reinforce these expectations with positive and negative sanctions.

G. Social control is enforced by social sanctions, formal and informal.

G. Political organization differs from one society to another.

a. One's clan and the role of public opinion in the small band were important means of enforcing group norms.

b. The religion severely proscribed any intratribal conflict and virtually removed any possibility of the existence of such interpersonal conflicts.

c. The government of the tribe might be called democratic in the sense that any man who had achieved a respectable war record and was suitably generous might gain a voice in governmental decisions.

d. The importance of maintaining peace within the tribe is seen in the supreme council of the tribe, the council of forty-four peace chiefs; these peace chiefs were clearly superior to the war chiefs.

   1) Each band was represented about equally in this council.

   2) The chief served for a period of ten years and then chose his own successor from among his band.

   3) The supreme function of the chief was to keep peace.

e. Coercive powers were related to specific occasions.

   1) The policemen of the buffalo hunt could

severely punish anyone who did not act in unison with the plan of the hunt.

2) Police were appointed for specific ceremonial occasions.

S. Identifies differences in data.

G. Ways of living differ from one society to another.

G. In all societies people are expected to behave in certain ways and are taught that certain things are good and certain things are bad.

G. People everywhere must learn to behave the way they do, just as we learn to behave in the ways we do. (Culture is learned, not inborn.)

S. Identifies differences in data.

G. Ways of living differ from one society to another.

G. A person's frame of reference affects his perceptions and interpretations.

G. Ways of living differ from one

22. Several pupils might read books such as Buffalo Chief (or the Sioux), Sioux Indians, on Crow Indians and explain how the tribe in the book differed from the Cheyenne.

Annixter, Buffalo Chief.

Bleeker, Sioux Indians.

Bleeker, Crow Indians.

23. Have each pupil imagine that he was either an Aztec who was part of a band that escaped from the Spanish and made their way northward to the plains or a member of an Iroquois group that traveled west to the plains. He is captured by the Cheyenne but is permitted to live among them rather than being killed. He should describe the life of the Cheyenne through his own cultural perspective. What seems strange to him? What things remind him of things in his own culture?

24. A committee might prepare a set of sketches and pictures

society to another.

S. Generalizes from data.

S. Distinguishes between relevant and irrelevant information.

S. Differentiates between statements of fact and statements of opinion.

G. Man uses his physical environment in terms of his cultural values, perceptions, and level of technology.

G. A given culture is an integrated whole, based on fundamental postulates or values.

that show how the Cheyenne lived. These should be mounted on a bulletin board or the left-hand side of one bulletin board, if bulletin board space is sparse in the classroom. The display should be saved for comparison with similar displays on the Mandan and the sod-house farmer.

25. Have a review discussion to consider the question, "Why did the Cheyenne live in this way?" Such a discussion will probably result in confusion because of various levels of explanations. The class should stop and consider what will be relevant and what will be irrelevant in answering this question and what a complete answer would have to include.

    Have each pupil write a brief statement in answer to the above question in keeping with the guide-lines established. Have groups of three or four students consider each other's statements. Each group will present their best points to the class in general discussion.

    Use class discussion to resolve or clarify differences among group statements. Frequently raise questions of relevancy and question whether there is adequate factual support for statements of opinion. It may be impossible to arrive at an answer to the question that all can agree to accept. Possibly they will agree to an answer which is environmentally deterministic. Either of these situations can be handled in connection with later activities.

26. Written reports can be prepared on Mari Sandoz' The Horse-catcher or Grinnell's When Buffalo Ran. These reports should require students to evaluate how the book agrees

S. Differentiates between statements of fact and statements of opinon.

S. Is able to empathize with others.

A. APPRECIATES AND RESPECTS THE CULTURAL CONTRIBUTIONS OF OTHER RACES.

A. VALUES HUMAN DIGNITY.

S. Draws inferences from pictures.

B. The Mandan Indians emphasized the manipulation of a complex supernatural structure in order to ensure societal welfare.

S. Identifies cultural assumptions.

S. Takes effective notes on oral activities, including discussions, pupil reports, and informal talks or lectures.

S. Differentiates between statements of fact and statements of opinion.

S. Distinguishes between relevant and irrelevant information.

A. EVALUATES INFORMATION AND SOURCES

1. The universe was conceived of as an interrelated system of controlling supernatural beings, which had to be satisfied through ceremonialism.

   a. The manipulation of this system was closely tied up with the purchase of sacred knowledge.

      1) The elaborate age-grade society system relied on and reinforced this system because of the collective purchase of songs, dances, and objects by the group.

with out study in class and should point out ways in which tribal values affected the actions of the main characters. The students can explain informally the role of opinions and beliefs in their reading. Here fact and opinion can be reviewed, with an emphasis on the relative significance of both kinds of statements.

27. Use the opaque projector to present pictures of the Mandan from the pictorial histories listed in the bibliography. Have pupils list obvious similarities and differences with the Cheyenne. Ask them to try and apply their explanation of Cheyenne life developed in 25 to the Mandan. Do not go into this in detail; it will be handled after the Mandan have been treated thoroughly. The purpose here is to raise some doubts about the generalization.

28. Have pupils read selections from Prince Maximilian's writings about Mandan warfare and family life. Discuss these selections in terms of identifiable Mandan values. Check the notes of pupils who are still experiencing problems with discussion notes.

"Selected Readings on the Great Plains."

Discuss Maximilian's opinions and how they can be identified. Consider whether these opinions are based soundly on relevant facts. Relevant and irrelevant supporting details are evident. Stress the functional relationships among the evaluation skills of this unit.

OF INFORMATION BEFORE ACCEPING EVIDENCE AND GENERALIZATIONS.

2) Instructions for handling these items and related instruction in general conduct were a necessary part of the purchase.

3) Therefore, because detailed ceremonialism was essential and the practice of this ceremonial system rested upon the purchase of sacred knowledge, this view of the supernatural had widespread implications for the total culture.

S. Checks on the bias and competency of witnesses and other sources of information.

A. EVALUATES INFORMATION AND SOURCES OF INFORMATION BEFORE ACCEPTING EVIDENCE AND GENERALIZATIONS.

G. A given culture is an integrated whole, based on fundamental postulates or values.

G. In all societies people are expected to behave in certain ways and to believe that certain things are good and certain things are bad.

b. The individual's "power" as a substance controlled by the supernaturals, was the key to individual and group survival and success.

1) Such "power" could be acquired in such experiences as fasting, self-torture, visions, and the proper handling of sacred objects.

2) While power was focused and lodged in the individual, his acquisition of power was related to his group status as determined by his ceremonial functions, which were related to his clan and age-grade society status.

3) Power was expended in any dangerous act, such as during a hunt or warfare.

4) One's power was at its height in middle age.

29. Read aloud selections from Bowers on Mandan feasting, self-torture, and spirits. Before you begin, give pupils a written statement identifying Bowers and explaining his sources. (See his introduction.) Review problems of using illiterate informants as primary sources.

Bowers, Mandan Social and Ceremonial Organization.

5) Death was seen in terms of an infraction of some sacred rule, an insufficient power quest, or the complete expenditure of one's power.

6) When one experienced misfortune it was interpreted as evidence of the need to intensify the power quest.

G. All societies have some type of religion(s).

G. Ways of living differ from one society to another; each culture is unique.

G. Although all societies have some kind of religion(s), religious beliefs differ from society to society.

S. Checks on the bias and competency of witnesses and other sources of information.

S. Takes effective notes on oral activities, including discussions, pupil reports, and informal talks or lectures.

S. Sets up hypotheses.

c. The ceremonialism of the Mandans emphasized this view of the world, especially the annual Okipa ceremony.

1) A dramatization of the creation and other sacred myths was involved.

2) The purpose of this ceremony was to "bring back" all of the spirit beings.

3) The ceremony also provided opportunities for many to obtain increased power in the handling of sacred objects, self-torture, and the performance of sacred roles.

2. The location of the Mandan settlements along the upper Missouri River in what is now North Dakota made possible a variety of economic activities.

30. Have several pupils report on the creation myths of the Mandan and the quality of their sources concerning these myths.

    Discuss similarities and differences among Cheyenne and Mandan beliefs and rituals. Be sure to point out the Mandan concept of "power" as a quantitative substance. Preceed discussion with a review of note-taking and check notes individually after the discussion.

31. Use an overhead projector to point out the area of Mandan settlement. Ask pupils to describe the natural environment of this area on the basis of their study of the Cheyenne. Ask pupils to set up hypotheses about economic

a. Buffalo were abundant on the adjacent plains.

1) The horse was utilized for exploiting the herds.

2) The river frequently brought the buffalo down stream on ice during the spring break-up.

b. The river valley supported greater vegetation growth than the surrounding plains.

1) Wooded areas provided fuel and construction materials.

2) Fairly extensive agriculture was possible along the rivers.

G. People in most societies of the world depend on people who live in other communities for goods and services and for markets for their goods.

c. This location was ideal for purposes of trade between the tribes of the east and the nomads of the Great Plains, while agriculture provided excess corn as a basis for trade.

S. Sets up hypotheses.

S. Tests hypotheses against data.

S. Distinguishes between primary sources and secondary accounts.

S. Checks on the bias and competency of witnesses and other sources of

3. A unique settlement pattern evolved in this natural setting.

a. The Mandan were able to live in permanent villages of relatively large size.

activities of the Mandan not studied so far.

32. Tell pupils that these Mandan villages became trade centers. On the basis of the overlay maps of vegetation, landforms, and climate, have pupils suggest the articles that would have been involved in trade. Give them data from references on the Mandan as a check against their hypotheses.

33. Have the class read a secondary account's description of a Mandan village. Review differences between primary and secondary accounts, including different questions of competency needed to evaluate each. Also ask: How did the Mandan villages compare with the way in which the

information.

S. Identifies differences in data.

1) Fuel, water, and food resources were nearby and in adequate quantities for large numbers to live in permanent settlements.

2) These villages tended to be placed on a cliff for natural protection on one side, while a stockade and/or wide trench surrounded the village on its other side.

S. Takes effective notes on oral activities, including discussions, pupil reports, and informal talks or lectures.

b. Their homes were earth lodges made of the wood, clay, and grasses at hand.

c. When hunting parties were sent out, they used tepee and travois.

d. Bull boats of willow frame and buffalo hide and willow fish traps made use of the river.

S. Sets up hypotheses.

e. Peculiar problems of defense arose for the Mandan due to the varied economic base.

1) Their permanent villages were larger and easier to find than those of nomadic bands and extensive defense arrangements were needed.

2) Women had to be guarded against surprise attacks while working in the fields.

Cheyenne lived?

34. Have a pupil give an illustrated report on the homes and tools of the Mandan. Review note-taking on reports before the report and collect notes from pupils having trouble. Have the class compare Mandan homes and tools with those of the Cheyenne.

35. Now ask: Given what you have learned about the Mandan villages and trade, why might it have been difficult for them to defend themselves? Discuss the implications suggested in the outline of content.

G. Every society provides for the differentiation of status among its members.

G. Ways of living differ from one society to another.

G. People in different societies differ as to how they expect people to act and as to what they think good and bad.

4. The focus on trade and the amassing of a fortune by the individual was related to the emphasis on purchase for social mobility.

   a. As in other societies of the area, one achieved renoun for individual feats of bravery.

      1) However, a man would not be accepted as a leader of a war party until he had at least a minimum of "power" through elevation in the societies and the possession of sacred objects.

      2) Because of the expense of these activities, wealth was a prerequisite for attaining individual recognition.

   b. The other road for individual recognition was through the lavish display of generosity in giving away material goods.

      1) Deeds of generosity could be represented aiong with war deeds on sacred painted skins.

      2) Generosity toward the older persons and those who were in dire need enhanced one's power.

      3) Special ceremonials might be sponsored and this would involve purchasing the rights to give the ceremony, extensive gifts as a part of the ceremonial, and abstinence from economic activities during the period of preparation.

48

36. Using key illustrations by Catlin in Indians of the Plains, explain the Mandan ceremonials. Then ask: How did these ceremonials compare with those of the Cheyenne?

American Heritage, Indians of Plains.

4) The members of one's clan were consulted and expected to donate to these particularly important events; the enhancement of the individual's power as a clan member would aid all in their well-being.

S. <u>Applies previously-learned concepts and generalizations.</u>

G. In all societies people are expected to behave in certain ways and are taught that certain things are good and certain things are bad.

G. People everywhere must learn to behave the way they do, just as we learn to behave in the ways we do. (Culture is learned, not inborn.)

G. People direct expectations (organized into roles) toward both children and other adults. They reinforce these expectations with positive and negative sanctions.

G. Social control is enforced by social sanctions, formal and informal.

G. Political organization differs from one society to another.

G. Families differ widely from society to society as to how they are organized (in their structure).

5. Social control within the village was dependent on the detailed family system and the complex ceremonialism more than on the powers of key leaders.

a. The clan system specified one's secular and sacred relationships with members of the clan and the father's clan.

1) The wife and her clan "owned" the home

2) Polygyny was common, usually with siste of the first wife, because of the woman's value as a producer of wealth and the imbalance of the sexes in the village.

3) The clans had specified roles and bundles to be allocated for ceremonial purposes and all were necessary to the tribal ritual.

4) Each clan had a chief who held his position because of his power and his generosity toward clan members, who frequently relied on him for survival.

b. The chiefs in charge held their positions

37. Discuss: How does our society try to keep people from doing things the society at large does not like and get them to behave in certain ways? What ways have other societies used? (Review what pupils learned in primary grade classes) How did the Aztecs try to maintain social control? What kind of government did they have? How did the Iroquois maintain social control? What kind of government did they have? How did the Cheyenne get people to do what was wanted? What kind of government did they have? Now tell the class something about the means used by the Mandans to maintain social control and about the political system of the Mandan. Have pupils compare the means used and the political system in the four Indian societies they have studied during the year.

only so long as they were followed and listened to.

1) Policy decisions were reached by those in top age-grade societies, those with most "power."

2) One might continue as a "chief" without any power, as another took over the position.

3) Skill in persuasion and oratory were vitally important because one did not have coercive powers as a chief.

c. Each village was autonomous, although intertribal cooperation was common and friction minimal between villages.

d. All dealing with the Mandan had to be considered as related to them, and this resulted in an elaborate system of fictitious kinship relations among the peoples they traded with.

S. Generalizes from data.

G. Man uses his physical environment in terms of his cultural values, perceptions, and level of technology.

S. Checks on the accuracy of information.

38. Have each pupil write an explanatory statement about the Mandan way of life. In a discussion, have pupils compare their explanations with the one made earlier concerning the Cheyenne. Attempt to devise a general statement to explain both of these cultures.

39. Have several pupils prepare a presentation of the filmstrips Boyhood of Lone Raven and Manhood of Little

Filmstrips: Boyhood of Lone Raven, Manhood of Little

S. Looks for points of agreement and disagreement among witnesses and other sources of information.

. Draws inferences from maps.

S. Identifies differences in data.

G. Ways of living differ from one society to another.

S. Sets up hypotheses.

S. Sets up hypotheses.

G. Man uses his physical environment in terms of his cultural values, perceptions, and level of technology.

A. IS CURIOUS ABOUT SOCIAL DATA AND HUMAN BEHAVIOR AND WISHES TO READ

II. Nineteenth Century white Americans used the Great Plains area in terms of their cultural values, perceptions, and level of technology.

A. As culturally perceived, the Great Plains was first defined as a useless area and later as a special problem for technology.

J. The original view of this area as the "Great

Coyote to point out the accuracy of these film-strips when appl'ed to the Mandan or the Cheyenne. This might be developed in the form of a review quiz. Coyote.

40. Review the bulletin board map to note significant comparisons and contrasts between these tribes.

41. Have a committee prepare a bulletin board display on the Mandan culture. It should be placed in the middle of the bulletin board on which the display is found on the Cheyenne, or it could be placed on a separate bulletin board. Pupils should contrast the two cultures, using the bulletin board as a stimulus to the discussion. Save the bulletin board displays for later contrast with the sod-house farmer.

    Also compare the Mandan culture as a whole with that of the Iroquois.

42. Have pupils set up hypotheses about when Mandan-white and Cheyenne-white contacts first took place and about the nature of those contact situations.

43. As an introduction to white settlement of the Great Plains, have each pupil write an essay in which he pretends to be a white farmer who has considered a move to the Great Plains and has decided against it. The essay should discuss the problems for farmers which he sees in this new area and the reasons why he would not make such a move.

    Have some of the essays read to the class and discuss

AND STUDY FURTHER IN THE SOCIAL SCIENCES.

American Desert" reflected the view that the area was empty of value; this, of course, meant value in terms of sedentary agriculture.

2. As forested, better-watered farm lands became fully occupied, the potential settler looked again at the plains.

G. Man uses his physical environment in terms of his cultural values, perceptions, and level of technology.

them. Be certain that the pupils are aware of all the physical problems which the dry, treeless, flat plains presented for 19th century Americans adjusted to a forested, well-watered form of agriculture.

Have pupils speculate about the kinds of technological improvements necessary to make possible white agricultural settlement on the Plains.

44. Have each pupil imagine that he is a son of a white farmer in the east who is considering a move to the Great Plains area. He should explain his reasons for considering this move rather than one to the old Northwest or Southwest where so many others moved in the early 19th century.

Collect the papers and make a list of reasons offered by the pupils. Discuss these reasons. If necessary, ask further questions to show why white farmers began to consider the Great Plains more seriously as a place to which to move.

45. Have pupils prepare group reports, either oral or written, on these topics:

a) Trails and wagon trains of the Plains

b) Early explorers

c) Daily life of the cowboy

d) Trading on the Great Plains

e) Daily life on the sod-house frontier

S. Uses maps to depict information in order to identify patterns in data.

G. Migration of people from one part of the world to another involves the movement of culture and material objects, thus resulting in changes in the area to which people migrate.

S. Is able to empathize with others.

G. Man uses his physical environment in terms of his cultural values, perceptions, and level of technology.

3. A new concept of the plains was possible with the continued advancement of technology. The fundamental agrarian ideals could be extended there.

   a. Barbed wire was developed to protect fields, and pasture lands were fenced without the need to use wood.

f. Use of scientific agriculture

Encourage variety in presentation, if these reports are given orally.

46. Have a pupil draw a map showing the cattle trails of the Great Plains

47. Have another pupil prepare a map showing the various steps of railroad expansion in the Great Plains area. Be certain that he gives dates for key terminals and that he shows eastern connection of the western lines.

48. Have some pupils read novels and biographies about various people who migrated to and lived in the Great Plains frontier. Pupils can analyze their books, using the types of questions developed in Unit V on motives for migration, lifestyle before and after migration, makeup of the frontier community, etc. These analyses can be written, but the pupils should be prepared to discuss these facets of their novels and biographies in a class.

49. Have pupils investigate these texts and available picture books to find out what technological improvements made possible a new perception of the plains as an area for settlement. Have pupils collect pictures of these technological improvements. Also have them collect pictures depicting early and later lifestyles on the frontier.

b. Improved methods of securing water from deep wells.

c. Heavy plows made possible the breaking up and working of the prairie soils.

d. New varieties of wheat were successful with less rainfall and shorter growing seasons.

G. Migration of people from one part of the world to another involves the movement of culture and material objects, thus resulting in changes in the area to which people migrate.

B. The material culture of the white pioneers who came to the Great Plains clearly reflected their view of nature as essentially exploitable for the benefit of the individual.

1. The pioneer stimulated continued technological developments and was an avid consumer of devices designed to improve farm output.

2. When first settling on the plains, the pioneer built a home which reflected his assumptions about what a farm should be.

a. While he conceived of a house as a stable wooden structure, he utilized the heavy prairie sod to build small, solid houses which were very similar to the earlier log cabins in size and lack of refinements.

b. The booming lumber industry of Minnesota reflected the demand for traditional structures once they could be paid for.

Using materials found and knowledge acquired by students in #48, discuss the technological improvements that made possible white settlement on the Plains in large numbers i.e. improved deep wells, heavy plows, new varieties of wheat, sod-houses, railroads, etc.

50. Discuss the lifestyle on the sod-house frontier, using pictures collected in #49 and the knowledge gained by students in #45e and 48. Show, where possible, differences in lifestyle after ten or twenty years. Discuss the reasons for the change in lifestyle. (Review what pupils learned about changing houses in the Red River Valley in grade five.)

    You might also have several pupils do the following:

    a. A pupil might pretend to be a white farmer. He should describe the hardships which he has faced in carving out a farm on the virgin prairie.

    b. One of the girls might write an imaginary diary of a white woman who describes the problems she faces on the sod-house frontier.

S. Looks for points of agreement and disagreement among witnesses and other sources of information.

3. The farm on the plains was originally conceived of as a traditional family-sized operation. Only after many recurrent evidences that this was impractical did farming in this area change.

4. Only with the continued extension of the railroad onto the plains was it possible to settle farmers on these lands.

   a. These railroads provided a means for getting one's produce to market.

   b. They also provided important routes for settlement and they owned the lands along their right of way--areas of special value to one who would be farming there. The individual was exalted as the fundamental unit in society; on the plains this individual was the industrious farmer.

A. IS SCEPTICAL OF CONVENTIONAL TRUTHS AND DEMANDS THAT WIDELY-HELD AND POPULAR NOTIONS BE JUDGED IN ACCORDANCE WITH STANDARDS OF EMPIRICAL VALIDATION.

C. As industrial growth became important to the development of larger, better-paid urban concentrations, the possibility of realizing the dream of quick profits in the production of food stuffs for this market became increasingly evident.

1. The development of a cattle industry on the plains can be explained in terms of the capitalistic motivations of railroad man, industrialist, and rancher.

51. Show the film Pioneers of the Plains. Ask: How accurately do you think this film shows frontier farm life on the plains? Compare the film with sources used in #49, 45e, and 48. Also have pupils raise questions about aspects of farm life not covered in the film. Have them identify other white groups who lived on the Plains but were not shown in the film.

Film; Pioneers of the Plains, 10 min., E.B.F.

52. Have each pupil write an essay on what he thinks cowboy life was like. Have several read to the class. (Be certain not to choose any of the pupils who have prepared 45c.) Discuss the stereotype which most of them have of cowboys and discuss where they got this stereotype. (If cowboys were used in Unit VI as an example of a stereotype, review the stereotype at this time.)

Have the group who prepared #45c discuss the daily life of the cowboy, showing pictures where possible. Then have the class compare actuality with the stereotype.

G. Man uses his physical environment in terms of his cultural values, perceptions, and level of technology.

G. A place needs cheap and rapid transportation in order to carry on much trade with other places.

G. Improved transportation facilities make possible wider and bigger markets for goods as well as greater and less costly access to resources.

G. The significance of location depends upon cultural developments both within and outside a country.

G. Change in situation brings about a corresponding change in the use of a site.

G. Man uses his physical environment in terms of his cultural values, perceptions, and level of technology.

S. <u>Identifies differences in data</u>.

G. Ways of living differ from one

2. The profit motive stimulated the extension of the railroad transportation system to the edge of the plains.

53. Give an informal talk on the significance of the cattle kingdom as a capitalistic venture, using the maps made of the cattle trails in #46. Have pupils raise questions again about the actuality of the cattle kingdom versus the stereotype version presented in movies and TV shows.

54. Have the pupil who prepared #47 show his map on railroad routes and discuss it. Drawing on the variety of knowledge which pupils have obtained from texts, picture books, novels, and biographies, discuss the significance of the railroad for the settlement of the Great Plains, for the development of the wheat and cattle industries, and for the development of the Great Plains as a market for eastern manufactures.

55. As a culminating activity for section on white settlement, hold a class discussion on this question: Why did the various groups of white men live as they did on the Great Plains? In discussing early and later lifestyle on the Plains, pupils should be able to delineate quite clearly, in all its facets, American culture in the late 19th century.

56 A pupil might prepare a set of sketches in black ink showing differences between Mandan and early white homes, tools, farming methods, and transportation.

society to another.

S. Generalizes from data.

G. All people, regardless of where or when they lived or to what race, nationality, or religion they belonged, have had many things in common.

G. Ways of living differ from one society to another.

S. Revises hypotheses in the light of new data.

III. Indian-white contact on the Great Plains had significant effects upon the Indian cultures.

A. The Mandan eagerly sought contacts with the whites and never came into open conflict with the whites, even though their way of life was fundamentally altered by various kinds of contacts resulting from the white man's presence on the Great Plains.

G. Culture traits may change through a process of diffusion.

G. A given culture is an integrated whole, based on fundamental postulates or values.

G. Although culture is always changing,

1. The basic framework of Mandan culture was fully developed before the [illegible] horse nomadism on the plains.

a. The five hundred years between [illegible] and 1750 had provided adequate time for the development of an integrated culture in the Missouri Valley [illegible]

These might be transferred to a ditto master and run off for the entire class, or they might be placed on a transparency for projection and class discussion.

57. Have several pupils role-play a conversation between a Mandan woman and a sod-house wife. They should try to bring out how their work and daily lives are similar and how they are different. Have them try to explain these differences to each other.

58. Review pupils' hypotheses about white contact situations made earlier and add any new considerations suggested by the study of the white man on the plains.

59. Use the wall map and the timeline to tell the class about the historic development of the Mandan, and the contacts between the Mandan and the white man. Intersperse questions and discussion with the data presented, so that pupils will consider the probable consequences of certain courses of action and will generalize for themselves about the results of the contact, e.g.

certain parts or elements may persist over long periods of time.

G. People usually do not discard a trait completely; they are more likely to modify it to fit into new situations.

G. Some values are conducive to change, some make change difficult.

G. People in most societies of the world depend upon people who live in other communities for goods and services and for markets for their goods.

G. Some societies use barter rather than money in the exchange of goods and services. Barter consists of the exchange of goods and services without the use of money.

S. Sets up hypotheses.

S. Differentiates between statements of fact and statements of opinion.

S. Checks on the bias and competency of witnesses and other sources of information.

G. A person's frame of reference is affected by his total life experiences and affects his perceptions and interpretations.

1) Ceremonial, clan, and age-grade society systems were already functioning.

2) Trade patterns with the east and the west were in operation.

b. The introduction of the horse around 1750 brought about negligible changes in the overall integration of the culture.

1) The horse extended the hunting range and communications with other tribes, but did not change the ways in which trade and the buffalo were used.

2) Mandans did not turn to nomadism, as they found their system capable of adaptation and expansion in the response to new conditions on the plains.

3) Manufactured goods of the early trader, such as pots, guns, and beads, were seen as alternatives, not replacements.

c. By the mid-eighteenth century a set of behavior patterns for handling the "stranger" had emerged and were utilized with the white man.

1) Plains trade was by barter between ficititious relatives, and white traders were willing to adopt Mandans as a prerequisite to trade.

2) Arrangements had been worked out whereby peace for trade would be respected

a) Ask: What do you think would happen to the Mandan culture when the horse was introduced? Why?

b) Review Mandan economic activities. Ask: What do you think the effects of this way of making a living would have upon Mandan attitudes toward contact with the early white men? How would the key values of both groups affect the contacts between them?

c) After explaining the system of barter through fictitious relatives, ask: If you were a white man and wished to trade with the Mandan, what might you have tried to do?

d) What effect do you think the Mandan arrangments for peace for trade purposes even among warring tribes would have upon their willingness to trade with white men? Why?

e) After explaining the Mandan view of white men's technology in relationship to the supernatural, ask: What effect might this belief have upon the willingness of the Mandan to have white men marry into their group and live with them?

f) Ask: Do you think the American Fur Company would be more interested in changing the Mandan culture to that of the white man's culture or in trading with them? Why? What effect would this attitude have upon how they would expect their fur traders to act toward the Mandan?

g) Use excerpts from Prince Maximilian's account showing the effects of Mandan-trader contacts and revealing observer biases. This is an excellent example of valuable factual content in a report by an obviously

A. IS SCEPTICAL OF CONVENTIONAL TRUTHS AND DEMANDS THAT WIDELY-HELD AND POPULAR NOTIONS BE JUDGED IN ACCORDANCE WITH STANDARDS OF EMPIRICAL VALIDATION.

even while on a war footing with the trading group.

2. The first one hundred years of direct contact between Mandans and whites were related to the fur trade situations where both were solely concerned with material culture and economic change.

   a. Sporadic contacts were the rule between 1728 and the early nineteenth century as traders and explorers roamed the upper Missouri country.

   b. From 1827 to 1860 the American Fur Company dominated the trade from permanent trade centers among the Mandan.

   c. The trader who came into contact with the Mandan was but a minor agent of the vast capitalistic growth in the United States.

   d. This resident trader was usually of lower class French descent, whether employed by the British or American firms.

      1) His cultural frame of reference did not include fortunes to be spent in the civilized luxury of Montreal or Paris.

      2) Therefore, he was content to marry into the tribe and see his children raised as Mandans.

biased observer whose stated opinions would not be acceptable to the modern reader. Identifying fact and opinion statements, identifying bias, and questioning the competency of a source can be reviewed and related to each other.

h) Have pupils compare Mandan-white relationships with Iroquois-white relationships and with Aztec-white relationships. Why were there differences?

i) Discuss the Mandan-white contacts in terms of stereotypes of the Indians.

e. The Mandan encouraged the trader to establish an Indian family because the Mandan viewed the white man's superior technology as obvious evidence of superior "power" with the supernaturals; hence a white man would be an important addition to any clan.

f. The policy of the American Fur Company tended to encourage this pattern also.

1) Their sole aim was profit for the company, not the changing of Indian culture.

2) To promote harmony the company adopted the rule that all traders were subject to Indian law.

S. Interprets graphs.

S. Sets up hypotheses.

3. This period of contact resulted in the drastic decimation of Mandan population; however, they maintained their religious view in spite of this.

a. In 1750 there were about 9,000 Mandan located in nine villages.

b. Diseases of the white man set in early, with the first smallpox epidemic as early as the 1760's.

c. By 1782 the Mandans were weakened to the point where the Sioux from the east were able to drive them from their original settlements.

60. Give one pupil a sheet of figures from which he can construct a graph showing the dramatic decline of the Mandan population. Show the graph to the class. Ask: What do you think might have caused this rapid decline? Then explain the effects of disease and its relationship to the Mandans' ongoing contacts with the white man and other Indian tribes. (You might also discuss more contemporary examples of the effects of contact among peoples on the spread of diseases to which one party to the contact has not developed much immunity.)

S. Checks on the bias and competency of witnesses and other sources of information.

S. Differentiates between primary sources and secondary accounts.

S. Sets up hypotheses.

c. In 1837 there were roughly 1,600 Mandans living in two villages when smallpox struck.

1) At the height of this epidemic the Sioux attacked.

2) Survivors were 23 adult men, 40 women, and 60 to 70 young people.

e. By about 1860 the Mandans were sharing one village with two other tribes and their thirteen clans had been reduced to four, including only about 250 people.

f. Their economy collapsed by the 1860's as a result of increasingly effective Sioux attacks.

1) It was impossible for them to work their gardens outside of the village or to go hunting because of the superior numbers of Sioux.

2) Therefore, [illegible] no longer the excess corn [illegible] for the trading economy.

3) Survival became dependent upon annuities from the United States government, given in return for the acceptance of reservation boundaries.

g. They retained and intensified their faith

61. Distribute copies of an 1869 eye-witness account by Joseph Henry Taylor of Sioux attacks on the Mandan. This account clearly points out the lack of United States' support and protection for the Mandan. Have pupils discuss the bias and competency of the author.

"Selected Readings on the Great Plains.

62. Ask: Given what you know about Mandan beliefs, what

S. Tests hypotheses against data.

G. A given culture is an integrated whole, based on fundamental postulates or values.

because their ceremonies and rituals had never been intended by the supernaturals for dealing with the white man's diseases.

1) Adjustments were made in the ceremonies to allow their continued observance possible despite a drop in the number of clans.

2) Some ceremonies were performed with the other tribes in the villages.

3) The Mandan individual frequently intensified his power quest in view of continued misfortune and self-torture rites became increasingly intense and frequent.

h. Because the clans and the key cultural activities centered around a matrilineal system, Mandan women were encouraged to marry men who would agree to have their children raised as Mandans.

1) By the end of the nineteenth century the Mandan culture survived as a result of the widespread policy of outmarriage which resulted in a people with few claims to being Mandan in a racial or "blood" sense.

2) The most complete merging was with the Hidatsa and included the exchange of clan bundles and ceremonial functions.

would you have done if you had been members of the Mandan group after illness had struck down so many of your people? Why? Now explain how the Mandan actually reacted.

S. Sets up hypotheses.

S. Tests hypotheses against data.

G. Changes in one aspect of a culture will have effects on other aspects; changes will ramify, whether they are technological, in social organization, in ideology, or whatever else is a part of the cultural system.

G. To be successful, a person who tries to introduce change into a society must analyze many factors before selecting techniques to be used.

G. Persistence of cultural traits may be a result of the lack of exposure to conditions which further change.

4. The Mandan sought help from the United States, but both sides viewed the goals of such aid very differently.

   a. Troops were requested for protection from the Sioux; while these troops were sent, they were inadequate and inept and offered little protection.

   b. White officials thought in terms of bringing about a total conversion of the Mandan to the white culture.

      1) During the 1870's a school and a resident missionary were established among the Mandans.

      2) Annuities were withheld when children were not sent to school.

      3) A reservation of family farms was established in 1882.

   c. In order to establish an emphasis on the nuclear family, the agrarian unit, annuities were not paid to the head of the clan, but to the individual head of a household.

      1) The clan chief's generosity was no longer necessary.

      2) The agent took the chief's place and was viewed as a paternalistic entity, even though the intent of this policy was to foster independence.

63. Tell the class that the Mandan appealed to the U.S. government for protection against the Sioux. Ask: Do you think the United States government would take the same attitude toward Mandan culture that the American Fur Company did? Why or why not? Then explain briefly the key policies of U.S. officials in their attempts to encourage the Mandan to adopt white culture. Have buzz groups consider the effects that these steps probably had on the total culture. After all suggestions are listed, the students should consider how their group tackled the problem and how a systematic approach to all aspects of the culture would have been more fruitful and complete. Compare their predictions with the actual course of events.

c. Disillusioned Indians escaped to join the plains nomads.

d. When taken advantage of by dishonest and corrupt agents, little could be done in protest.

e. Honest, dedicated agents, seeking to cut off contacts with dishonest traders, channeled all white contacts through their offices.

1) At this time, the 1880's, the pioneer farmer was settling in the area and could have provided an excellent example, but the Indian was not allowed to know or deal with him.

2) Therefore, in the interest of making independent citizens of the Indian, the agency policy created a situation of paternalistic dependence.

08

Applies previously-learned concepts and generalizations.

Tests hypotheses against data and revises them when necessary.

B. The Cheyenne became nomadic plainsmen relatively late as a result of white contacts, primarily indirect; and the tenacity of their nomadic cul-

64. Explain to the class that the Mandan tribe is considered to be "extinct." Have the class discuss ways in which "extinct" might be applied in cultural as well as in biological terms.

65. Have pupils revise their original hypotheses about Mandan-white contacts to fit the facts.

66. Review pupils' hypotheses about Cheyenne-white relations. Let pupils revise them now if they wish to.

ture can be understood in terms of the nature of the contacts between cultures.

S. Checks on the competency of sources.

S. Checks on the completeness of data.

S. Looks for relationships among events within one country.

G. Culture traits may change through a process of diffusion.

G. Changes in one aspect of a culture will have effects on other aspects; changes will ramify, whether they are technological, in social organization, in ideology, or whatever else is a part of the cultural system.

1. The acquisition of the horse led to the complete elimination of their earlier village life.

   a. Early in the eighteenth century they had settled in earth lodge villages on the Missouri River.

   b. The horse was introduced soon after the middle of the eighteenth century.

   c. In the early decades of the nineteenth century they were able to abandon their villages.

   d. Their late arrival on the plains helps explain their conflicts with other peoples there and the relatively short period during which their culture flourished.

2. The Cheyenne occupied the western plains from Montana down through Wyoming and Colorado because of their skill as fighters.

   a. By the time they had sufficient horses and horse skills to take up the nomadic life, they also had access to guns from

Or ask: From what you know of the Cheyenne, do you think they would have reacted to white men in the same way that the Mandan did? Why or why not? Perhaps break the class up into small buzz groups of three or four students each to discuss this question and work out a written prediction of probable differences or similarities. Select several to read to the class.

67. Use the class timeline to add major points about the history of the Cheyenne on the plains prior to the white contact. Note should be made of the kinds of evidence available for describing this history and the tentative conclusions based on these sources. (Before you begin, review note-taking and check notes afterwards.) Illustrations from the American Heritage Book of Indians and Indians of the Great Plains might be projected with an opaque projector to illustrate your points, particularly the kinds of artifacts available for study.

Discuss the horse as an item of Indian culture received from the white man and how it was received. Consider the overall effect of the horse on Cheyenne culture and the different significance of the horse for the Mandan.

Have the class examine the timeline and notice what was happening to the Mandan at the height of the Cheyenne culture. (The Mandan society was in decline.) Also have them notice whether or not the white contacts with the Cheyenne came before, during, or after the height of the Cheyenne culture.

the east; and their warfare utilized these weapons from the start.

b. Because of their emphasis on individual bravery and leadership in war, much fighting was privately organized and involved very small numbers.

c. The Cheyenne maintained their position on the plains through a series of shifting alliances with other tribes.

S. Checks on the bias and competency of witnesses and other sources of information.

S. Makes participant-observer distinctions.

G. A person's frame of reference is affected by his total life experiences and affects his perceptions and interpretations.

3. While the Cheyenne tended to avoid early contacts with the white man, certain goods were sought from traders and regular trading relationships were established.

G. Changes in one aspect of a culture will have effects on other aspects; changes will ramify, whether they are technological, in social organization, in ideology, or whatever else is part of the cultural system.

a. Such material goods as guns, kettles, knives, and calico cloth had obvious utility for the Indian.

b. While these goods were viewed as specific additions or replacements, they greatly

C8. Ask pupils to read a speech by a Cheyenne chief advising against regularized white contacts. Have them devise a list of questions that they would have to ask in order to determine the competency and bias of the source.

"Selected Readings on the Great Plains."

Discuss these questions and answer them whenever possible. Questions that cannot be answered will lead to a consideration of what should be done in a case where background information about a source is incomplete.

Also ask: In the light of what you now know, would you give the same advice? Why not? (Help pupils see the differences between participants' and observers' views as well as the way in which perceptions are affected by one's culture.)

C9. Tell the class about early Cheyenne contacts with traders. Emphasize the focus on specific trade items and the effect of these items on family and tribal roles. Ask: What aspects of the white man's culture did the Cheyenne seem more willing to adopt? Why?

S. Identifies differences in data.

G. Change in society is likely to occur more frequently or more readily in the less basic, less emotionally charged, more technical aspects than in such things as basic values, primary group relations, religious beliefs, and prestige systems.

affected the culture.

1) Women were now relieved of certain traditional tasks and others were made easier.

2) Because these goods had to be purchased, and the trader was eager to accept hides, this led to further exploitation of the herds.

3) Because these hides had to be processed for trading, the burdens of the women increased.

4) Because of increased emphasis on the hunt, tribes were more frequently drawn into conflict.

c. Other contacts with whiskey traders were disasterous.

1) The excessive use of whiskey fit into the celebration and excessive feasting customary at times of great success.

2) This resulted in reckless, irresponsible conduct which frequently led to serious violations of tribal rules concerning intratribal relations.

G. Communication may be hampered by language and culture barriers as well as by physical barriers.

Have pupils review notes and then compare Cheyenne and Mandan relations with white traders.

70. A pupil might write an imaginary story in which he pretends to be a trader trying to learn Cheyenne ways and his problems in trying to gain their confidence. Discuss the account in class.

A. IS COMMITTED TO THE FREE EXAMINATION OF SOCIAL ATTITUDES AND DATA.

G. A person's frame of reference affects his perceptions and interpretations.

4. The open conflict with the whites did not come until late in the 1850's and continued to be a problem into the late 1870's as cultural differences seemed to be irreconcilable.

   a. The Cheyenne tended to avoid early contact with the whites whenever possible.

      1) Because the white man was not familiar with the extensive ritual behavior, he was viewed as sacreligious and unmannered, and potentially dangerous because of this lack of proper behavior.

      2) Early raids on whites were the work of small parties of young men taking advantage of opportunities for glory.

   b. Some concern was aroused during the 1840's as wagon trains crossing the plains used scarce timber and molested the herds; however, they were transients and not permanent settlers.

      1) Also, gifts were distributed routinely among the Cheyenne and the other tribes to ensure their good will.

      2) Without these friendly relations, it would have been impossible for the wagon trains to have crossed the plains.

71. Now tell the class about the reaction of the Cheyenne to the white man's lack of familiarity with Cheyenne ritual behavior and the effects of early raids on whites by young Cheyenne warriors (see 4a in outline of content). Ask: How would the white men react to the attitude of the Cheyenne toward them and to these raids?

72. Several pupils might give a report on the kinds of contacts they found between Indians and the white people traveling over the Oregon and California wagon trails. How well did the Indians and the whites get along? Why? To what extent do the stories read bear out ideas presented on western shows on television? To what extent did these white people understand the Indians' point of view?

See bibiliography.

c. The attitude of the U.S. Army that any Indian attack justified a counter-attack on any other group of Indians brought the Cheyenne into open conflict with the whites.

1) Such actions on the part of the army were popular in the east, despite the killing of Indian women and children.

2) The Cheyenne also saw the white men as one responsible unit, and avenged their dead with raids and attacks on any white ranch, farm, or settlement.

S. Looks for points of agreement and disagreement among witnesses and other sources of information.

S. Checks on the bias and competency of witnesses and other sources of information.

A. IS SCEPTICAL OF SIMPLISTIC MORAL JUDGMENTS.

5. Although white men disagreed somewhat in their views of the Indians, most white Americans developed a negative stereotype of the plains Indian as a result of different cultural perceptions and motives.

73. Give pupils the exercise on Horace Greeley and George Catlin. Afterwards, discuss the differences between the two accounts. Why do you think the two men disagreed?

"Selected Readings on the Great Plains."

74. Pupils might write a story according to the following directions: Suppose that you were captured at the age of five and raised by the Cheyenne. When you return to the whites at the age of fifteen, you would find your new life very strange. Write a story about whether you would want to go back to the Cheyenne and why you would

S. Checks on the bias and competency of witnesses and other sources of information.

G. People try to work out rationalizations for beliefs which are inconsistent with their basic values.

G. A person's frame of reference affects his perceptions and interpretations.

G. People frequently base their actions upon a stereotype or a generalized picture which assigns to all members of a group a set of characteristics which are true for only some of them.

or would not return to them.

75. Reproduce the title page of Indian Horrors. Bias and opinion are evident immediately. Clues to author competence are also given. Point out the popularity of such accounts. Discuss reasons why the American people of the late nineteenth century would accept such a point of view. This should lead to a review of values and their significance to action and thought. — See Appendix to unit.

76. Now have pupils read an excerpt from Northup's book about the Indians and do the brief exercise on the reading. — "Selected Readings on the Great Plains."

77. Have volunteers prepare and present cartoons on the following topics: (a) white attitudes toward the Indian: Noble Son of Nature; Vicious, Faithless Savage; Drunken, Lazy Bum; (b) The Cheyenne's evaluation of a white trader, a farmer, and a soldier; (c) kinds of distorting influences operating upon an eyewitness. Afterwards, discuss the ways in which the stereotypes affected white actions.

78. Have pupils prepare and present conversations between Cheyenne and white people in which they try to explain their different actions and ways of living: A Cheyenne mother and a white farm mother, a Cheyenne brave and a white soldier, a white farmer and a Cheyenne brave.

S. Generalizes from data.

S. Sets up hypotheses.

6. The Cheyenne saw warfare in terms of specific limited objectives of immediate importance, such as present occupation of a camp or hunting site or the revenge of a specific raid, and failed to capitalize on their initial superiority in numbers.

   a. During the early 1860's, while the Civil War was receiving the full attention of the nation, the Indians failed to unite with other tribes to push their claims and rights in systematic actions.

   b. Alliances were frequently temporary and members might make separate peace settlements.

S. Looks for points of agreement and disagreement among witnesses and other sources of information.

S. Differentiates between primary sources and secondary accounts.

S. Notes whether an author would be hurt by an opposite report, what his purpose was in preparing his account, what attitudes he expresses, what connections he may have which affect his attitudes.

7. The Cheyenne, Arapahoe, and Sioux united to close the emigrant trails and the supply lines in 1864.

   a. This was accompanied by relentless raids against the settlers in the area between the Platte and Arkansas Rivers.

      1) The routes were closed for a month.

      2) Denver was in a precarious state due to crop failures and her dependence on eastern trade for subsistence.

   b. The Cheyenne agreed to seek a separate peace and received assurances from local white leaders that such a peaceful settlement could and would be arranged.

A. IS COMMITTED TO THE FREE EXAMINATION OF SOCIAL ATTITUDES AND DATA.

G. Groups may engage in power conflict;

79. Ask: Suppose you had lived on the sod-house frontier as a farmer. What disadvantages would you and the army posts have had in war with the Cheyennes? Why do you think the Cheyenne were not able to defeat the white men despite their superior numbers on the plains? How did the Cheyenne view warfare? How would this view have affected the struggle? Why do you think the different tribes did not form a permanent alliance against the white men during the Civil War when the army was busy elsewhere and could not send many men to the plains?

80. Tell the class about the raids which closed off the emigrant trails and supply lines in 1864. Then have pupils do the exercise on the Chivington raid on Sand Creek in November, 1864. (The readings emphasize different cultural attitudes toward warfare, the role of values in this kind of contact situation, and the influence of values on the observers.)

"Selected Readings on the Great Plains."

Ask each pupil to compare and contrast the sources and draw his own conclusions about what really happened and who was to blame. He should back up his conclusions with relevant facts.

Perhaps have a good reader compare the accounts in the exercise with the account by Everett Dick in his Sodhouse Frontier.

Diek, Sodhouse Frontier.

Follow the exercise with a class discussion to formulate

one group tries to dominate another in order to take something from it, such as labor or wealth.

G. A given culture is an integrated whole, based on fundamental postulates or values.

G. People try to work out rationalizations for beliefs which are inconsistent with their basic values.

A. EVALUATES PROPOSALS AND EVENTS ON THE BASIS OF THEIR EFFECTS UPON INDIVIDUALS AS HUMAN BEINGS.

G. Wars have a serious impact upon both soldiers and civilians.

S. Looks for points of agreement and disagreement among witnesses and other sources of information.

S. Checks on the bias and competency of sources of information.

c. However, the military leadership under Col. Chivington disagreed and launched a surprise attack at Sand Creek; the unsuspecting Indians were ruthlessly killed with no prisoners being taken and the victims scalped and mutilated by the soldiers.

G. Groups may engage in power conflict; one group tries to dominate another in order to take something from it, such as its labor or wealth.

G. A given culture is an integrated

d. Despite this kind of treatment, consistent unity was not achieved during the succeeding years; although the Custer defeat at the Little Big Horn is a notable example of temporarily united Indian warfare.

a list of criteria for the evaluation of sources.

81. A pupil with superior evaluation skills might be asked to read the exchange of letters in the appendix to Helen Hunt Jackson's A Century of Dishonor in which the author and another writer disagree about the causes and significance of that raid in letters written years after Sand Creek. The pupil can select examples from these letters to point out how each writer, from specific value positions, uses the same facts very differently.

Jackson, A Century of Dishonor.

82. Have a group of pupils report on the relations between the whites and the northern and southern Cheyenne following Sand Creek down through the disasterous defeats after the Little Big Horn and the means used to force the Sioux onto a reservation. Kinds of alliances with the Sioux should be explained. The focus should be on the values

whole, based on fundamental postulates or values.

G. People try to work out rationalizations for beliefs which are inconsistent with their basic values.

S. Checks on the bias and competency of sources of information.

A. EVALUATES PROPOSALS AND EVENTS ON THE BASIS OF THEIR EFFECTS UPON INDIVIDUALS AS HUMAN BEINGS.

G. People may increase their power by working together. (Countries or societies seek to increase their power by gaining alliances with other countries or societies).

S. Differentiates between statements of fact and statements of opinion.

8. The surrender of the northern Cheyenne and their subsequent treatment illustrate the problems involved in attempting to stamp a new cultural pattern on an existing cultural system.

   a. In the spring of 1877 the Cheyenne surrendered in response to promises of food, shelter, and an agency of their own.

   b. After surrender, they were told that they would have to join the southern Cheyenne on the Indian Territory reservation.

      1) Lesser chiefs made agreements for the tribe and were given horses and goods for the purpose of enhancing their ability to assume the leadership role expected of a powerful chief.

      2) The powerful chiefs reluctantly agreed when assured that they could return if unsatisfied.

      3) Their government rations were cut off until the Cheyenne finally agreed to make the move.

   c. When they arrived on the reservation it was discovered that the Cheyennes there were already receiving inadequate and inferior rations and that none had been sent for the increased numbers.

of each group and concrete manifestations of these values in action. Have the class look for the biases and opinions of those giving the reports. They should note whether these opinions are backed by relevant statements of fact.

Read aloud excerpts from Seeger which focus on white values expressed in the rationale underlying the reservation system for the nomadic tribes.

Seeger, Early Days Among the Cheyenne and Arapahoe Indians.

17. Have a pupil report on the problems faced by the northern Cheyenne on the Oklahoma reservation. Have students again note the role of opinion in the organization and presentation of the report.

G. Man uses his physical environment in terms of his cultural values, perceptions, and level of technology.

G. A person's frame of reference affects his perceptions and interpretations.

G. Discrimination against minority group members tends to isolate members of the group and promotes retention of their cultural values and norms.

G. An individual brought up in one culture and then thrust into another faces serious problems of adjustment to the new culture; the resulting culture conflict involves mental conflict and tension.

G. A person's frame of reference affects his perceptions and interpretations.

A. IS SCEPTICAL OF PANACEAS OR EASY SOLUTIONS TO SOCIAL PROBLEMS.

A. IS COMMITTED TO THE FREE EXAMINA-

d. Three hundred northern Cheyenne met with resistance when they decided to return to their homeland, as they had been promised they could do if not satisfied.

1) They defied the agency and army and fought their way North.

2) They refused to return south and were eventually given a separate reservation in Montana.

84. Have pupils do the exercise on the Quakers working with reservation Indians. "Selected Readings on the Great Plains."

85. A pupil might give a report on the "last stand" of the northern Cheyenne. He should explain why they fought against reservation life in Oklahoma and how they escaped to their old homeland despite overwhelming odds. Then discuss: How do you think white men viewed this escape? Why?

86. A very good reader might read the book The Last Frontier. Fast, The Last Frontier.

TION OF SOCIAL ATTITUDES AND DATA.

S. Notes whether an author would be hurt by an opposite report, what his purpose was in preparing his account, what attitudes he expresses, what connections he may have which might affect his attitudes.

S. Distinguishes between relevant and irrelevant information.

S. Differentiates between statements of fact and statements of opinion.

S. Generalizes from data.

G. A given culture is an integrated whole, based on fundamental postulates or values.

S. Tests hypotheses against data.

III. The Cheyenne, the Mandan, and the American plains farmer are examples of the impact of culture as an integrated system of behavior patterns and as a fundamental, all pervasive influence in societal change in a given geographic setting.

A. Basic assumptions about the nature of existence, and related conceptions about what is good and what is bad, give the culture consistent meaning.

1. The Cheyenne Indians can best be understood in terms of their emphasis on the individual's adaptation to a benevolent universe.

a. The universe was seen as a system of in-

an exciting account of the desperate Cheyenne struggle for survival. He could select several passages which show how the author uses fiction to help dramatize and explain the Cheyenne beliefs and actions. He should present these passages to the class.

87. Have pupils do the exercise on the speech by President Benjamin Harrison in defense of his Indian policies. Pupils should try to identify bias, particularly the motive for the speech, Harrison's competency as an author for the data he presents, the relevancy of the points included. They should also distinguish between statements of fact and opinion.

"Selected Readings on the Great Plains."

88. Give pupils a worksheet or chart to be filled out in class during a discussion of differences in the basic values of the Cheyenne, the Mandan, and the white men, how these values affected all aspects of life in each society, and how they affected contact situations. Have pupils try to develop a phrase to represent the key emphasis in each society. Then have them examine how this emphasis affected other aspects of the culture and contact with other groups.

The worksheet might include different kinds of contact situations with spaces for pupils to fill in the different results for each society. Discuss the key influence of values in explaining these various contact experiences.

terrelated parts, each controlled by its own spirit being.

b. These spirits would give of their knowledge about how to live in harmony with the system if the individual followed prescribed steps in seeking their aid.

c. The application of "knowledge" from the spirits in individual observances and through tribal ceremonies reflected this concern with adaptation.

d. The plains environment attained a controlling influence because it was accepted as the setting for Cheyenne adaptation, not as a place to be changed.

e. The male's significance as an essential link with the spirits and his role as hunter and protector in this adaptation scheme contributed to an emphasis on the individual.

2. The Mandan Indians emphasized the manipulation of a complex supernatural structure in order to maintain tribal welfare.

a. The acquisition of essential sacred knowledge through purchase had implications for the economy.

b. The individual attainment of "power" through experiences requiring purchased status was needed to maintain the welfare of the clan and led to collective clan

Use this discussion to analyze and perhaps modify earlier conclusions about why different groups lived in different ways on the Great Plains.

You might also divide the class into groups to play a variation of "Who Am I?" game. Each can choose to be either a Mandan group, a Cheyenne group, or a white group. The group should then enact a conversation among their group to illustrate how they view a specific situation. The rest of the class should then decide which group they represent.

efforts to assist individuals.

c. The Mandan development of extensive trade relations, one potential economic activity in their geographic location, made possible the amassing of large individual fortunes.

d. This quest for wealth had social value only if it was expended in lavish displays of generosity and in the purchase of sacred status.

e. Therefore, individual wealth and its expenditure emphasized group welfare by satisfying the controlling supernatural beings.

3. The White man's culture emphasized individual success as measured in terms of economic gain.

a. White men believed in an all powerful supernatural force who rewarded those who worked hard with economic success.

b. The natural setting was provided by a generous God, who intended that it be exploited in agriculture and other productive pursuits.

c. In order to fully use this natural setting it was a positive good to devise new ways of changing and controlling the environment to enhance its productive capacity.

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d. The individual's amassing of wealth was his reward, not a means for contributing to the group welfare.

e. The industrious farmer's use of the plains through the application of technological advances to wrest a "living" and a profit from the plains soils was in keeping with his obligations to the supernatural.

B. The ordering influence of basic Cheyenne and Mandan cultural assumptions can be seen in various aspects of white contact with these tribes because culture is ever-changing and because change in one part of a culture will have an impact on the entire culture.

1. The Cheyenne were apparently becoming a nomadic tribe when they first came into contact with white influences.

a. The acquisition of the horse greatly stimulated this trend and made possible the full development of a nomadic culture.

b. The Cheyenne avoided white contacts, except for specific trade items such as weapons, tools, and cloth.

c. This limited, specific trade affected other aspects of Cheyenne life profoundly.

1) Intertribal warfare increased as the Cheyenne sought a larger share of the

buffalo for trade purposes.

2) The women, while using more efficient tools from the trader, were required to spend more time preparing hides for trade.

d. The Cheyenne could not be confined to reservation life until the buffalo were gone because of their overwhelming emphasis on activities essential to maintaining the adaptation to the plains environment.

2. The Mandan had a vigorous, growing trade network at the time they came into contact with the white man.

a. Before direct white contacts, European trade goods and the increased mobility of the tribes to the west had affected the trading status of the Mandan.

b. They were eager to establish direct trade with the whites because of their focus on gaining wealth to implement desired behaviors required by their view of the universe.

c. The white man's diseases and the powerful influence of the horse and new weapons on the nomadic tribes contributed to the collapse of the Mandans.

d. However, they did not blame the white

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man or go to war with him; they simply accepted the fact that they did not have adequate power over white diseases and a lack of proper observances of their rituals led to defeats by other tribes.

S. Looks for relationships among events.

S. Draws inferences from pictures.

S. Applies previously-learned concepts and generalizations.

A. IS CURIOUS ABOUT SOCIAL DATA AND HUMAN BEHAVIOR AND WISHES TO READ AND STUDY FURTHER IN THE SOCIAL SCIENCES.

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Culminating Activities

89. Have pupils keeping the timeline and the map of the Great Plains review the additions that they have made during the unit and point out the significance of these additions.

90. A pupil might prepare an illustrated talk on the ways in which artists have distorted impressions of the Cheyenne and the farmer on the Great Plains. He might compare photographs with paintings.

91. Play the tape of the original discussion on the meaning of the terms "Great Plains" and "Plains Indians" in initiatory activity # 21. Ask: Would you explain these terms any differently now? How?

92. A group of pupils might prepare a newspaper on Indian-white conflicts on the plains. It should include articles, cartoons, editorials, advertisements of things used at the time. It should be prepared on ditto masters and copies can be run off for all pupils.

93. Students can prepare crossword puzzles for review of the daily lives of the Mandans and the Cheyennes.

S. Looks for relationships among events.

G. A given culture is an integrated whole, based on fundamental postulates or values.

S. Checks on the bias and competency of sources.

94. Give pupils a worksheet which requires them to apply their understanding of the key role of values. Describe the life of the California Indians prior to 1849 and the life of the 49ers during the gold rush. Ask pupils why the two groups lived differently in the same physical environment.

95. Hold a discussion in which the class will outline an approach to the study of a newly discovered tribe in the jungles of South America. They will consider what they would want to know about how these people live in order to explain why the people live as they do.

96. Give the pre-test under initiatory activity 1. to note changes.

91. Prepare an objective and subjective examination to check on the application of unit skills and understandings. Review the test with the class.

MATERIALS OF INSTRUCTION

The reading level of books is indicated by the following key before the author's name:

(1) Easy reading for sixth graders.
(2) Average reading for sixth graders.
(3) For good readers at the sixth grade level.
(4) Difficult for sixth graders.
(5) For use by teacher and only exceptional students.
(*) Selections in the book vary in level of difficulty.

Primary Sources

(4) Adams, Andy. The Log of a Cowboy. Boston: Houghton Mifflin Co., 1903.

An authentic account of a trail drive. Above average readers would find it very useful in preparing reports. Selections could be used with a class to point out attitudes.

(*) Billington, Ray Allen. The Westward Movement in the United States. D. Van Nostrand Co., Inc., 1959.

Part II contains a set of primary sources on the westward movement.

(*) Brown, Dee, ed. Pawnee, Blackfoot and Cheyenne, History and Folklore of the Plains From the Writings of George Bird Grinnell. New York: Charles Scribner's Sons, 1961.

The introduction provides valuable background information about Grinnell. "Incidents of a Day," pp. 168-175, is an excellent description of daily life among the Cheyenne.

(4) Bidwell, General John. Echoes of the Past. Chicago: R.R. Donnelly & Sons Co., 1928.

Significant attitudes are expressed in this account of the first wagon train to California.

(*) Forbes, Jack D., ed. The Indian in America's Past. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1964

Includes representative selections from the observers of the Plains Indians.

(*) Grinnell, George Bird. By Cheyenne Campfires. New Haven: Yale University

Press, 1926.

Many interesting legends. Some can be used with the whole class as sources of information about Cheyenne values and history. Others could be read by interested students.

(5) Grinnell, George Bird. The Fighting Cheyennes. New York: Charles Scribner's Sons, 1915.

The source of primary materials on the Sand Creek raid -- Black Kettle's letter, Chivington's initial report, and Bent's testimony. It will also be useful for above average readers in preparing reports on Cheyenne warfare.

(5) Grinnell, George Bird. Indians of Today. New York: Duffield and Co., 1911.

A source on Grinnell's overall views at the time of his writings. Probably most useful for the teacher.

(4) Hale, Will. Twenty-Four Years a Cowboy and Ranchman. Norman: University of Oklahoma Press, 1959.

A good source for selections expressing frontier values.

(5) Howard, Oliver Otis. My Life and Experiences Among Our Hostile Indians. Worthington and Co., 1907.

A Major General of the United States Army, Howard presents a reasonably balanced account of his own activities and those of others involved in Indian warfare. Not a very exciting account for sixth grade pupils. Parts can be excerpted to point out various evaluation problems.

(5) Humfreville, J. Lee. Twenty Years Among Our Hostile Indians. New York: Hunter & Co., 1899.

The author was involved in army action on the plains. While the overall book is poorly written, a comparison of key passages with the author's "Preface" will provide interesting exercises in source evaluation.

(5) Maximillian, Prince of Weid. Travels in the Interior of North America, 1832-1834. Represented in Thwaites, Early Western Travels 1748-1846, vols. XXI-XXIV. Cleveland: Arthur H. Clark Co., 1906.

Chapter XXV is a valuable source on the Mandan. The observer's attitude also make him a fascinating subject for source evaluation.

(5) Northrop, Henry Davenport. Indian Horrors or Massacres by the Red Men. Philadelphia: National Publishing Co., n.d.

While this account varies from the dull

to the very lurid, it is an excellent example of a secondary account written in the early 1890's. Study of the title page is a very fruitful exercise in source evaluation.

(5) Parkman, Francis. The Oregon Trail. New York: Dodd, Mead & Co., 1964.

This is an excellent teacher source, but too difficult for sixth graders. Descriptions of wagon trains can be used with the class.

(4) Seger, John H. Early Days Among the Cheyenne and Arapahoe Indians. Norman: University of Oklahoma Press, 1934.

Selections show the values of dedicated reservation personnel and the problems of conflicting values between Indians and these white men. The appendix provides a valuable Cheyenne creation myth.

(*) Still, Bayrd, ed., The West. New York: Capricorn Books, 1961.

A superior collection of eye-witness accounts.

(4) Taylor, Joseph Henry. Sketches of Frontier and Indian Life on the Upper Missouri and Great Plains. Bismarck, N.D.: by the author, 1897.

"Fort Berthold Agency 1869" gives a view of the weakened condition of the Mandan

(*) Tryon, Warren S. A Mirror for Americans. Vol. III. The Frontier Moves West. Chicago: University of Chicago Press, 1952.

Includes observations of Greeley and Catlin.

Biographies

(2) Baker, Nina Brown. Pike of Pike's Peak. New York: Harcourt, Brace & Co., Inc., 1953.

An interesting account of early exploration.

(3) Daugherty, James. Of Courage Undaunted. New York: Viking Press, 1951.

Well illustrated, fascinating account of Lewis and Clark.

(3) Farnsworth, Francis Joyce. Winged Moccasins. New York: Julian Messner, Inc., 1954.

The story of Sacajawea and the Lewis and Clark expedition.

(3) Garst, Shannon. Buffalo Bill. Indianapolis: Bobbs-Merrill Co., 1938.

The many careers of this famous individual are given interesting coverage. A student could fit this famous character into the unit topics we are considering in a written or oral report.

(3) Garst, Shannon. Custer, Fighter of the Plains. New York: Julian Messner, Inc., 1944.

A weak treatment of the white-Indian cultural contexts.

(1) Regli, Adolph. The Real Book About Buffalo Bill. Garden City, N.Y.: Garden City Press, 1952.

(2) Reynolds, Quentin. Custer's Last Stand. New York: Random House, Inc., 1951.

This Landmark Book is well written, but fails to present a full treatment of the overall cultural context.

Other Non-fiction

(2) American Heritage. Cowboys and Cattle Country. New York: American Heritage Publishing Co., 1961.

The content does a good job of explaining and developing the illustrations.

(2) American Heritage. Indians of the Plains. New York: American Heritage Publishing Co., 1960.

Superior pictorial detail, fully explain in the content.

(2) Bleeker, Sonia. The Crow Indians. New York: Morrow Co., 1962.

A well-organized cultural study.

(2) Bleeker, Sonia. The Sioux Indians. New York: Morrow Co., 1962.

Another good cultural study. Both of these books can be used for comparisons with the Cheyenne or Mandan.

(*) Botkin, B.A. A Treasury of American Folklore. Garden City, N.Y.: Garden City Press, 1944.

A good source for folk songs. Also, "Going to God's Country" by Martha L. Smith is an excellent statement of pioneer values and their influence on behavior.

(4) Burlingame, Roger. Machines That Built America. New York: Harcourt, Brace, & Co., Inc., 1953.

Interesting sections on technological advances influential in plains settlement.

(4) Cook, David C. Fighting Indians of the

West. New York: Dodd, Mead & Co., 1954.

Very interesting, sympathetic treatment of the Indians' fight for survival. Parts would be useful for reports.

(3) Crump, Irving. The Boy's Book of Cowboys. New York: Dodd, Mead & Co., 1936.

Authentic information to dispel stereotypes.

(4) Dale, Edward Everett. Frontier Ways. Austin: University of Texas Press, 1959.

Very romantic views of plains' life. Useful for reports. The author's point of view should be identified by the students.

(2) Dobie, J. Frank. Up the Trail from Texas. New York: Random House, 1955.

This Landmark book provides a colorful account of the cattle drive along the Chisholm Trail to the railroads.

(4) Gard, Wayne. The Great Buffalo Hunt. New York: Alfred A. Knopf, 1959.

A detailed treatment, including a wealth of anecdotal information. Parts will be helpful in the preparation of reports.

(1) Gorham, Michael. The Real Book About Cowboys. Garden City, N.Y.: Garden City Publishers, 1952.

Well-written account. Useful with poor reader.

(3) Grinnell, George Bird. When Buffalo Ran. New Haven: Yale University Press, 1920.

The story of a boy's transition into manhood as a Cheyenne brave. An excellent treatment of the influence of tribal values, as evidenced in the individual's thoughts and actions.

(4) Jackson, Helen Hunt. A Century of Dishonor. Boston: Little, Brown & Co., 1885.

The author's indignation gives parts of this work color. Particularly useful are the letters on the Sand Creek affair included in the appendix. Here the use of the same facts to support different opinions is illustrated dramatically.

(3) Mead, Margaret. People and Places. Cleveland: World Publishing Co., 1959.

The treatment of Cheyenne culture is particularly good on socialization. This

brief treatment of the total culture does a good job of using the concrete example. However, the normative role of values is not explicit.

(3) Nathan, Adele. The Building of the First Transcontinental Railroad. New York: Random House, 1950.

This is an interesting and well-written Landmark Book.

(4) Sandoz, Mari. The Buffalo Hunters. New York: Hastings House, 1954.

A very detailed and interesting account.

(5) Cheyenne Autumn. New York: McGraw-Hill, 1953.

A moving account of the flight of the Northern Cheyenne from the Oklahoma reservation.

(4) Trebbel, John, and Jennesen, Keith. The American Indian Wars. New York: Harper & Bros., 1960.

A brief but accurate account of the Cheyenne conflicts with the white man.

Pictorial Accounts

(5) The American Heritage Book of Indians. New York: American Heritage Publising Co.,

Beautiful color reproductions. The narrative is too difficult for most sixth graders.

(5) American Heritage Book of the Pioneer Spirit. New York: American Heritage Publishing Co., 1959.

Color reproductions which are useful for presenting aspects of white settlement.

(4) Beebe, Lucius, and Clegg, Charles. The American West, The Pictorial Epic of A Continent. New York: E.P. Dutton & Co., 1955.

Good selection of illustrative material.

(5) Brown, Mark H., and Felton, W.R. Before Barbed Wire. New York: Henry Holt & Co., 1956.

Good photographs of early white activity on the plains. These photographs can be compared with paintings and familiar television settings to point out distortion in these secondary sources.

(5) Brown, Mark H., and Felton, W.R. The Frontier Years: L.A. Huffman, Photographer of the Plains. New York: Henry Holt & Co., 1955.

Particularly useful photographs of the

Indians of the northern plains, including the Cheyenne and Mandan. These photographs can be compared with romantic paintings of Indians and they can also be used to reveal influences of white contact.

(5) LaFarge, Oliver. A Pictorial History of the American Indian. New York: Crown Publishers, Inc., 1956.

Some useful photographs and reproductions are included in this volume.

(5) Schmitt, Martin F., and Brown, Dee. The Settlers' West. New York: Charles Scribner's Sons, 1955.

Superior photograhs of farm life and hardships on the plains.

(3) Stirling, Matthew W. Indians of the Americas. Washington, D.C.: National Geographic Society, 1955.

Good color illustrations, particularly for the Mandan.

(2) Tunis, Edwin. Frontier Living. Cleveland: World Publishing Co., 1961.

Excellent sketches of farming tools.

(2) Tunis, Edwin. Indians. Cleveland: World Publishing Co., 1959.

Useful sketches of various Indian equipment.

Fiction

(3) Annixter, Jane and Paul. Buffalo Chief. New York: Dell Publishing Co., 1958.

Authentic, interesting treatment of the struggle of the Indian (Sioux) and the buffalo to survive the onslaught of the white man.

(3) Downey, Fairfax. Seventh's Staghound. New York: Dodd, Mead, & Co., 1950.

An interesting boy-animal story providing background to the Little Big Horn.

(4) Fast, Howard. Last Frontier. New York: Duell, Sloan, & Pearce, Inc., 1941.

An authentic and dramatic treatment of the Cheyennes' flight from the Oklahoma reservation.

(3) Gendron, Val. Powder and Hides. New York: Longmans, Green & Co., Inc., 1954.

An exciting tale of the plains during the 1870's.

(4) Gipson, Frederick B. Old Yeller. New

York: Harpers, 1956.

A pioneer boy-dog story set in Texas during the 1860's.

(4) Havighurst, Walter. High Prairie. Farrar & Rinehart, Inc., 1944.

Well-written, authentic account of pioneer life.

(3) Hawthorne, Hildegarde. Westward the Course. New York: Longmans, Green & Co., 1954.

The story of two young men on the Lewis and Clark expedition.

(4) Lane, Neola. Grasshopper Year. J.B. Lippincott Co., 1960.

Pioneer farming in Kansas during the 1870's.

(3) McGraw, Eloise Jarvis. Moccasin Trail. New York: Coward-McCann, 1952.

The story of an attempt to return to the white man's world after six years with the Crow.

(3) Morrow, Honore. On to Oregon. New York: William Morrow & Co., 1946.

A good account of life on the Oregon Trail and the forts along the route.

(4) Schaefer, Jack. Shane. Boston: Houghton, Mifflin & Co., 1949.

A dramatic treatment of frontier conflict and heroism.

(3) Sperry, Armstrong. Wagons Westward. New York: John C. Winston Co., 1937.

This is an account of the Old Santa Fe Trail.

(3) Wibberly, Leonard. Wound of Peter Wayne. New York: Farrar, Strauss, Ariel Books, 1955.

A good adventure story with a particularly interesting and useful section on the Union Pacific Railroad.

(3) Wilder, Laura Ingalls. Little Town on the Prairie. New York: Harper & Bros., 1941.

This is a fictionalized account of the author's early years in a small Dakota town of the late nineteenth century.

(3) Wilder, Laura Ingalls. These Happy Golden Years. New York: Harper & Bros., 1943.

Another story of frontier life.

(2) Wyatt, Geraldine. Buffalo Gold. New York: Longmans, Green & Co., Inc., 1948.

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The hardships of a family's attempt to homestead in central Kansas during the 1870's.

Reference Materials

Adams, James Truslow, ed. Atlas of American History. New York: Charles Scribner's Sons, 1943.

Lord, Clifford and Elizabeth. Historical Atlas of the United States, rev. ed. New York: Henry Holt & Co., Inc., 1953.

Sale, Randall D., and Karns, Edwin D. American Expansion, A Book of Maps. Homewood, Ill.: The Dorsey Press, Inc., 1962.

Teacher References

Bowers, Alfred W. Mandan Social and Ceremonial Organization. Chicago: University of Chicago Press, 1950.

A very detailed account which includes useful narratives of ceremonials.

Bruner, Edward M., "Mandan," in Perspectives in American Indian Culture Change. Edward H. Spicer, ed. Chicago: University of Chicago Press, 1961.

Best single source on the Mandan.

Dick, Everett. The Sod-House Frontier. New York: Tudor Publishing House, 1937.

A colorful social history. However, the author's interpretation is questionable.

Hagan, William T. American Indians. Chicago: University of Chicago Press, 1961.

Brief considerations of the Plains Indians.

Hoebel, E. Adamson. The Cheyennes, Indians of the Great Plains. New York: Holt, Rinehart, & Winston, 1960.

An excellent case study focusing on the uniqueness of Cheyenne culture.

Lowie, Robert H. Indians of the Plains. Garden City, N.Y.: The Natural History Press, 1954.

The only thorough one volume treatment of the Plains Indians. The author develops the thesis that the distinctive cultural complex of these tribes was present before the white man's arrival on the scene.

Underhill, Ruth M. Red Man's America. Chicago: Univeristy of Chicago Press, 1953.

A brief, but useful overview of the Plains Indians.

Webb, Walter Prescott. The Great Plains. New York: Ginn and Co., 1931.

While the interpretation in this volume is suspect, and factual content needs to be viewed critically, this volume provides a wealth of detail. If read thoughtfully and critically, it can be a helpful source of possible approaches.

Will, G.F., and Spinden, H.J. "The Mandans: A Study of Their Culture, Archaeology, & Language." Peabody Museum of American Archaeology and Ethnology, Papers, III, 81-219. Cambridge; 1906.

Filmstrips

"Boyhood of Lone Raven (Plains Indians I)" 51 frames, color. Encyclopedia Britannica Films, 1957.

A complete treatment. Useful for student presentation and evaluation.

"Manhood of Little Coyote (Plains Indians II)" 51 frames, color. Encyclopedia Britannica Films, 1957.

Also good for student presentation.

Films

"The Buffalo--Majestic Symbol of the American Plain." 1½ reels, color, sound. Walt Disney Productions.

A cut from Walt Disney's "The Vanishing Praire." Does not consider the historic influence of the buffalo.

"Indian Family of Long Ago (Buffalo Hunters of the Plains)." 1½ reels, color, sound. Encyclopedia Britannica Films.

A very good treatment of the plains nomads and their use of the buffalo.

"Pioneers of the Plains." 10 minutes, sound, black and white. Encyclopedia Britannica Films.

The story of a pioneer family's arrival and early years on their plains homestead.

PRE-TEST

I. The two paragraphs below are statements about how the Indians of the Great Plains lived about 1840 to 1870. Read them carefully. Then answer the questions after B.

A. During the thirty years that I have lived near these Indians they have always been friendly and generous. The Indian brave is one of the finest and most inspiring human beings that I know. He lives with nature, taking only what he needs. He is a skillful horseman and a courageous warrior. He fights only to protect his tribe's hunting grounds and to preserve his own way of life.

B. I have lived near these Indians for over twenty years. I never have trusted them for one minute. The Indian men are the laziest and most dishonest creatures that I have ever met. They just loaf around their camp all day, day after day. When they become completely bored, they act crazy, shouting and screaming while they paint their bodies. The braves become very excited. Then they sneak off and attack some unsuspecting white settlement or Indian tribe. They attack just for the fun of killing somebody and stealing horses.

Questions:

1. How do these two accounts differ? How can you explain these differences?

2. Which of these two "authorities" is the more reliable? Why?

3. Which of the two accounts do you think presents the most accurate picture of the men of the Plains Indian tribes? Why?

II. Read these two accounts about the pioneer farmer on the Great Plains during the late 1860's and early 1870's. Then answer the questions after B.

A. This statement is by John Doe. He was a pioneer who settled with his family on the Great Plains.

There is no better life than that of an honest, hard-working farmer. A man can be proud of the crops that he harvests after he has put in many

difficult months behind the plow. The farmer knows that he is doing all that he can for his family. Every year he improves his land by increasing the size of his fields and adding new buildings. The pioneer farmer can be satisfied with his harsh life. He knows that he is using the earth in the way that God intended when He created the land.

B. This statement is by Running Calf. He was an Indian brave who belonged to a Plains Indian tribe.

The white man is cowardly and stupid. He works in the fields doing woman's work. He does not have the skill and courage to be a good hunter. When he fights, he hides behind a bush or a rock, seeking only to kill his enemy. He is afraid to expose himself to any kind of danger. These white men are beginning to outnumber us. But we get rid of them from our lands without any trouble when we get ready to. They are cowards and can be frightened into moving back to the east. If any white men are so stupid as to try to remain on our lands, we can easily defeat them. They do not seek or receive the special help of the spirits.

Questions:

1. Both of these men are talking about the white pioneer farmer on the Great Plains. What explains the differences between the two statements?

2. Which of the two observers is probably influenced the least by his own selfish interests? Why?

3. Which of the two accounts do you think is the more accurate? Why?

WORKSHEET # 1

The following questions will help you as you listen to or read and evaluate the selections from By Cheyenne Campfires. Answer each question as fully as possible. Use complete sentences.

Part A. Grinnell's Introduction

1. Why were these legends very important to the Cheyenne Indians? In what ways might these purposes conflict with one another?

2. These legends give us clues to the ways that the Cheyenne thought about their lives. What does the introduction claim were the most important activities and beliefs reflected by these legends?

Part B. Wolf Road, the Runner

1. Do you think that Grinnell actually witnessed the events in this story? Why?

2. Why do you think George Bent and these Indians were on such friendly terms?

3. What was the purpose of the trip that these men were making?

4. Were they looking for any particular group of people? How do you know?

5. Why did these three braves kill the Kiowa brave when they knew that they would have to go back home without accomplishing what they had set out to do?

Part C. The Race

Grinnell says that these Cheyenne stories furnish us with "examples of their ways of thought." What thoughts or beliefs are expressed in this story that differ from our beliefs? In what ways are these beliefs like ours? Answer the questions in a paragraph or two.

Part D. General Questions

1. Are the two stories, "Wolf Road, the Runner" and "The Race," primary or secondary accounts? How do you know?

2. How do you think Grinnel obtained these stories? How reliable would this source (or these sources) be? Why?

3. What other information would you want to have about these stories and this book before you decided whether it was a reliable source of information about Cheyenne life and beliefs?

APPENDIX

INDIAN HORRORS

OR,

MASSACRES BY THE RED MEN.

BEING

A THRILLING NARRATIVE OF BLOODY WARS WITH MERCILESS AND REVENGEFUL SAVAGES,

INCLUDING

A FULL ACCOUNT OF THE DARING DEEDS AND TRAGIC DEATH OF THE WORLD-RENOWNED CHIEF,

SITTING BULL,

WITH

STARTLING DESCRIPTIONS OF FANTASTIC GHOST DANCES; MYSTERIOUS MEDICINE MEN; DESPERATE INDIAN BRAVES; SCALPING OF HELPLESS SETTLERS; BURNING THEIR HOMES, ETC., ETC.

THE WHOLE

COMPRISING A FASCINATING HISTORY OF THE INDIANS FROM THE DISCOVERY OF AMERICA TO THE PRESENT TIME; THEIR MANNERS, CUSTOMS, MODES OF WARFARE, LEGENDS, ETC.

BY HENRY DAVENPORT NORTHROP, D.D.
Author of "Earth, Sea, and Sky," etc., etc.

FULLY ILLUSTRATED WITH THRILLING SCENES AMONG THE INDIANS

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